



# A JOURNAL

OF MY

## VISIT TO ENGLAND,

## IRELAND AND SCOTLAND.

BY

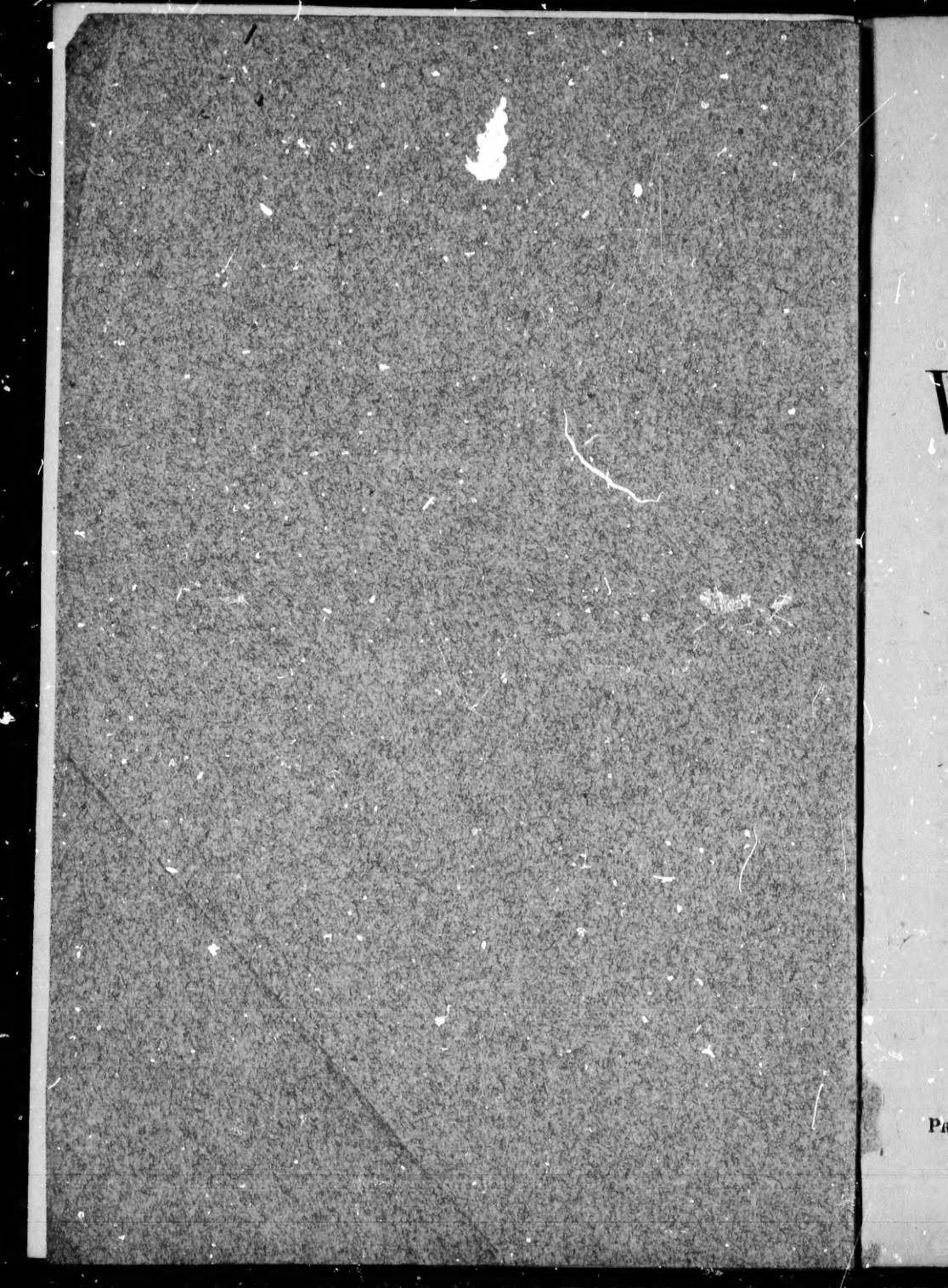
JOHN COLLINS.



ST. JOHN, N. B.:

PRINTED FOR AND PUBLISHED BY JOHN COLLINS, COLLINSVILLE.

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A HISTORY OF

THE UNITED STATES

OF AMERICA

FROM 1776 TO 1876

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A JOURNAL OF MY VISIT  
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ENGLAND, IRELAND AND SCOTLAND.

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After I came home from my visit to my native land, Ireland, and to Scotland, my forefathers' birth place, and to England, where many of the branches of the family are scattered—and came back to my adopted land, Saint John, New Brunswick—a place ever near and dear to my heart—in symmetry and oneness with the land where I was twice born—human and divine. In both countries (which are one) my Heavenly Father has a great many of his Israel who were and are very kind to me, but there are some exceptions—who say I am behind the age, and illiterate, and don't mark the changes and the progress of arts and sciences in this 19th century—our steamships and rail car flights, and speaking and conversing, kingdom with kingdom, through the electric telegraph. And didn't I hear you say you went under London, and under the docks and ships? Granting all this is true, and mens' bodies and hands have performed the work of machinery,—I ask, does all this manual exercise cast in the shade the unchangeable sunbeams of the light of heaven, and take the place of the unchangeable channel and medium of faith and prayer which is more rapid in flight than a seraph's wing, to reason and talk with the King of Kings and Lord of Lords, to sit with him in heavenly places, and by him operating on us and changing our crimson and scarlet to be like snow for purity and wool for comfort, and progress in wisdom and knowledge far beyond that of the 19th century. He will change us from glory to glory into the image of the Lord, like Moses, whose face shone with transparent flash through the glorious rays of the sunlight of heaven, as he came down from the mount; and like Peter and John on the Mount of Transfiguration, where they wanted to settle down and rest in his glory—in the sunbeams of heavenly light, life and peace—and also in the world of death's dark gloom of the body that profiteth nothing. Now when Stephen's shattered bark

was wrecked upon the plains, Jesus, in his old-fashioned system, appears to give grace in proportion to the day of temptation and trial, and death and desolation,—he seen the sun rise which soon scattered the mists and fogs of the valley—and Jesus made the dark valley like the noon day, when he welcomed his martyr home to get the exchange, eternal life for temporal. Now could the God of this world and the angel of light, the old transformer ever in this lower world give a specimen to cast this upper godhead in the shade—but satan always blinds his subjects to exalt his dust that he feeds his loved ones on: and they are exalting, hands and tools, what they have achieved in steam-ships, rail-cars and telegraph speeches, and satan may say all these belong to this world that I am god of, and I want its glories and honor belonging to me and my kingdom. Yes, and you would rob God of the honor of his spiritual kingdom, to whom all the honors are due, for He is the greatest architect in heaven or earth, and he is the centre of all the brightest gems of original mechanism. It is true and easily proved: man being a compound of body and soul, and when the body was made with all the arteries, blood, sinews, bones and skin, where was the great display of his mechanism, then? None. He had hands, but could not handle a tool; he had a head, but could not direct how to lay down the rule and square, (it's true); but when God breathed part and parcel of himself, his life breath, into the lifeless clay, and with his life breath he conveyed his power of mechanism and capacity to exercise and develop them as time rolls on and ages close. And this is true, and I am jealous of my God and his spiritual kingdom and the glories and honors all due to him. And I am opposed to satan blinding his agents that he feeds them on his earthly dust and he has nothing to give to them, nor live on himself but this death stricken material depravity and corruption, and to hear and see them boast and glory in theatrical display of fashions and gaudy vanity. Any soul filled with the light of God, let them mix with them and partake of their spirit and glory in the world's joys. You will find in the end it is death to you, for the soul is made to live with Christ in God, they can never live on the swine trough, brutish delights of the world's ungodly conformity, its death instead of life.—Oh, escape for your lives, stay no longer in Egypt to make brick without straw, rise to the golden streets of righteousness and truth, and walk in the lawns of paradise, the lawful inheritance of his purchased property. And as Christ's kingdom is not of this world, and he says his disciples

are no more of the world than he is of the world, that is, the new heart he gives them is so different from the old that they have neither taste, nor relish, nor inclination, nor element, nor enjoyment, they breathed in before. They had then the filthy, frothy, foolish, vain jesting which is not convenient for good, holy people to live and move in. They know God will not pass it as his currency in the bank of heaven without being lawful, according to the President and Committee, which is Father, Son and Holy Ghost. To prove this, God is a spirit and they that worship must worship him in spirit and in truth; therefore lies and hypocrisy will never be cashed in his bank, but spirit and truth still will. The blind man had he asked food or clothing, God knew he was a hypocrite, but when he asked his sight, God knew he was no hypocrite, and gave cash down on the spot; and free, too; he never charged one cent. (There are very few doctors who have not a greater appetite for money than Him.) And would any bank in the Province accept of any man's preamble of words and compliments? No; he will not get a cent contrary to the laws of the committee and the sanction of the president. And here the bank below wants lawful truth to get access to them and it is all right, and it is right to acquaint ourselves with the laws of the bank that we expect to get money from, and not bring the laws of a different bank to draw the money. You cannot get it; it is folly in the extreme to expect it. Every nation and government has their own distinct law: it would not be just to impose English laws on America, nor American laws on England, it would be called unjust. Who could think there is such blindness in this world that there is one hundred and fifty denominations and all claiming to be members of Christ's true church, and all going to the bank to get their supplies because of their superiority to all other organizations, and coming with the worldly wisdom that they have acquired themselves under the superintendence of the transformer, the angel of light, from whom they borrow their brightest rays and shed them forth to darken and eclipse the upper sunbeams of heaven. Satan, the opposer, would accept them all upon the ground of their superior sight and wisdom that they borrowed from him. Oh, how satan and his worldly light men rejoice to hear Christ lament that the children of this world are in their generation wiser than his children of light, and Satan would rejoice if he could frustrate Christ's prayer that His people might be one, even as the Father and Son are one. But Satan, the disturber of the peace, is severing in twain those that never would



be lost, and the murderer carrying on his work, whether legal by the laws of the nations or illegal, to ventilate his spite on his brother and murder him in the dark, and then get evidence to get the rope about his neck, and then he claims the whole of his party; and to prevent the Lord's prayer being accomplished he will have them multiply from one hundred and fifty to hundreds if he can, and in his cunning give them another branch of his tree of knowledge, and breathes in them the spirit of bigotry and proselyting; and full of zeal and cunning would compass sea and land to make proselytes, and when he has disciplined and made them, he is two-fold more like the Father that begat him,--that is, great is our Diana of the Ephesians, (see Matthew, 23: 15.) As an old baby I return from the brook where I have gathered these pebbles of truth.

Some persons said I should write another book of my journals and tell of some of my pleasant visits in my native land. Years before I went, I was often talking of the revivals and happy meetings I had had in Ireland. At one time I was in Mr. Lockhart's, (I have many happy homes in the city as well as in the wilderness,) and as Mr. Lockhart was going to England, to see about his ships, I asked him how much it would take to pay his way. He said it would take fifty pounds. I said if fifty pence would pay my way I might hope to see it, but it was hopeless now. No more was said about it until Mr. Lockhart's return, when he sent me a note saying he had two ships coming in which would go out at different times, and either of them that would suit me I should have a free passage and be well cared for. I thanked him in my heart as well as with my tongue, but as my family affairs were not settled, I could not go. Some years after that I got my family matters arranged, and I was taking a walk by the shipping in the harbor, when forward came captain John McAfee and his brother's son, captain Joseph Rogers. McAfee. We began to talk, and captain John said now was my time, he would give me a free passage; and captain Joseph said he would take good care of me; and I proved both captains' words true. A father and a mother never held their babies by the hand more cautious and intestered than the captain took care of me, the old baby; and such kindness I can never forget. I used to sit on deck and sing the "God of Abraham," "The waters deep I pass with Jesus in my view," &c., &c. And I sang to the sailors, "My heavenly home is bright and fair," and the sailors pumping would join in the chorus, "I'm going home," etc. I preached and prayed when opportunity served.



Though I heard the name of the ship, *Erin's Star*, but had no impression. The next morn when I got up, and thought on the ship's name; and saw on the blocks printed *Erin's Star*, and on the trunks, *Erin's Star*, it raised my fancy flight half way across the ocean. The two mates were nice, steady men and kept to their posts. There were some of the sailors of very coarse composition, but the captain's strong principles and firmness kept us all right. I never saw anything but good order, peace and plenty all the time. I never saw nor smelt spirits during the voyage. The captain was always at his post, his books, his compass and square with all faithfulness.

When I landed in Liverpool, the captain brought me to his father, captain Thomas McAfee, who is the oldest of four sons, who are captains. His oldest son is also a worthy captain. When I passed, I went up to preach in the wilderness, thirty years ago; I saw these stripling boys sporting and playing like lambs on the banks of a healthy soil, both stout and hearty, and father and mother like myself, and when we got together you would think we were one family. Just Ireland's native progeny, without a streak of a sinner's paint brush to make us conformists.—Oh, when I think of these lads then in the woods, and how God blessed them with the capacity and mechanical genius to build ships and man them through the mighty deep, I hope they will never forget, but spend the gifts and graces to the giver, and glorify God with their bodies and souls which are his. Amen and Amen. When I was in Liverpool I wrote home that I had three green pasture fields. Captain Thomas McAfee, and my two nephews and their families, Robert and James Twinin and their family connections in the name of Kearns and their children, got blessed in the revivals of Brunswick chapel. I esteem them very much, and I hope they will never go down to Egypt to feed their souls upon earthly, corruptible, perishable joys that hardly tarry for a day when compared with joys, durable as God, lasting as the mind, and permanent as eternity, that knows no decay. Why barter them for a moment of a day? I had the pleasure and honor of seeing and enjoying the company of a daughter of one of my old Methodist preachers, Mr. Edward Hiselton, a preacher of the Gospel, who preached at my father's fifty years ago. His preaching did not run in the stream of unfolding the mines and ore of the finest metals or diamonds of a death-stricken world; but he dwelt chiefly on Christ, a Prince and a Saviour, to give repentance and remission of sins and growing in grace and sanctification through

the Spirit; and walking with God and sitting in heavenly places with God, Christ making us holy in heart and life; and all manner of conversation, etc.; whose memory I still revere. I also had the pleasure and honor of seeing two daughters in Liverpool, those of Mr. Crane of Blackwater. He was the oldest leader of all my acquaintances. He was eighty-four, and had a class then. His daughters remembered seeing me in their father's house thirty five years ago. We meet again and rejoice that we love God and one another, and for such love I would give glory to God while here, and then cross the river and renew the theme of glory to God and the Lamb, for ever and ever. I had the pleasure of numerous friends conducting me to various places of worship, and I attended Victoria Hall, where Mr. Moody held his most successful meetings. It holds thousands; and on my visits round I was pleased to see and hear of the blessed effects and fruits of their labors. I had great pleasure in hearing Mr. Muller five times, and all the subjects on faith and prayer. I was thinking he would exhaust the funds; but no, the last seemed to be fresh and new from the fountain,—and suitable variety beyond my expectation, and I heard very many edifying and orthodox discourses there from ministers of various denominations. A circumstance took place in the Hall; I saw a man and heard him pray, and my heart felt warm toward him, and I gave an extract from my book on baptism. When he went home he saw my name, John Collins in the Wilderness of New Brunswick, he says this is Mr. Collins who lodged with me thirty-two years ago when he came to visit Mr. Pickett in Kingston Jail, about to be executed for shooting his brother. The next day he was in the hall before me, and when I came in he beckoned with his hand, and I went to him, and he asked me did I recollect the man's name I lodged with when I came to Kingston Jail to visit the prisoner. I said I did not mind it. He asked me was it Pywell. "Yes, sir, and you are the man." He gave me his address and occasionally I visited him, and parted to meet no more till we meet where the friends of Jesus meet to part no more. Thirty two years ago two brothers by the name of Pickett disputed about dividing their property, and one, captivated by passion, shot his brother, for which he was to be executed on the following week. When I heard it I was ready to ask was there any to recommend the chief of sinners to the chiefest of Saviours, but I put it off. The next day the impression was stronger, and I told my wife and a neighbor I thought I should go. I asked my wife had she any money, she said there

was two and sixpence. I said get me my dinner and I'll go. When I came to the ferry boat I was charged tenpence, and tenpence back, and I had tenpence to pay my board. So I went on to the jail and asked could I see the prisoner, Mr. Pickett. The jailor asked had I the sheriff's line. I said I never thought on it, and I know you have no right to let me in without the sheriff's authority; and will I have to go back some miles to get it and then come back again. I told him about the impression that followed me for three days, and my wife and a neighbor man thought I should go and see him. So I came, being ignorant of the way of getting access to the sheriff. The jailor said—how is it that you can leave your work and travel sixteen miles up and sixteen miles down, and spend your money for a man you never saw nor know anything about. Well sir, I can only account for it that Jesus left heaven and came down to toil and labor to benefit others at his own expense, and he has bestowed on me a little of his nature and it produces the same fruits, for such fruits would not grow on my fleshy, selfish nature, so it is not me at all, but Christ charged me to be like him, as he charged Stephen to be like him, and pray for his murderers. The jailor said this was an extraordinary case, and to come in the morning and he would let me in on his own responsibility. Being a stranger in the place and knowing no one, I enquired for a decent place to stop for the night, and I was directed to Mr. Pywell. Next morning I got my breakfast and went to the jail and the jailor admitted me, and I told the prisoner how I was led to see him, and recommended the chief of sinners to the chiefest of Saviours. He exclaimed with tears in his eyes: "Do you think there is mercy for me, and my brother's blood crying against me?" Oh, yes, I said, the blood of Jesus crying against you and me, for our sins have murdered him, our iniquities murdered him, our transgressions had a part in pointing the nails and fixing the thorns; and if our sins had no part we could have no part in its efficacy to cleanse us from all sin; but if you had no sin, the Fountain would not accept you, for the law of God proclaims this fountain open for sin and uncleanness, and tells the extent of its efficacy; it cleanses from all sin and unrighteousness. Therefore your sins give you a plea and a claim on the fountain; so you see the fewness of your sins gives you no title to God's favor, nor the multitude of your sins cannot prevent God in blessing you. It is only accept of the sacrifice the Father accepted, and we are all saved. He can forgive five hundred sins as easily as fifty, and millions are washed away when he says your sins which

are many are all forgiven you. At this his mind began to rise in confidence, and I showed him that if he lived one hundred years he could not make himself better or fitter to be saved than now. God has not to wait to gather strength to save you, nor wait to acquire more love than when he gave and accepted His Son once for all. Paul bears witness, though he was a persecutor, blasphemer and a murderer, but he obtained many to exalt the fountain. And as now is the accepted time and the day of salvation, for there is no to-morrow with God, (Satan preaches to-morrow,) but God says *now* and bring all your iying, wrath, hatred and revenge, and your blasphemy and murder, and that you are suffering justly for your evil deeds, as the thief on the cross confessed, and Jesus saw his sincerity and His answer in a moment is, this day with me in paradise. Jesus is as able and willing to give you your passport from the gallows to heaven as him, since it is criminals he delights to save. Then let us go to him, not on the ground of law nor merit, for we have neither, Jesus has merited all and bestowed it all on the ground of the law of mercy and Jesus' name, that gives life to dead ankle bones, and life to dead souls intombed in nature's night. We will sing these few verses and go to prayer :

Jesus, thy far extended fame,  
My drooping soul exults to hear,  
Thy name, thy all restoring name,  
Is music in a sinner's ear.

Sinners of old thou did'st receive,  
With comfortable words and kind,  
Their sorrows cheered, their wants relieved,  
Healed the diseased, and cured the blind.

Though eighteen hundred years are past,  
Since Thou did'st in the flesh appear,  
Thy tender mercies ever last,  
And still Thy healing power is here.

When at prayer God set his imprisoned soul free. A few days before the time appointed for his execution he was freed from the death of his body and was sent to the penitentiary. He was there two years and his keepers and visitors thought he should not be kept there. To talk to him about the circumstances, the tears would start. They got up a petition and it passed and he was sent home. I went to see him and spent some days and held some meetings around there. He said he was not happy there where he did the deed. I afterwards heard that he sold out and went to the States. After talking, sing-

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ing and praying I went to Mr. Pywell, where I lodged, and asked what was the charge, and he said, Nothing, sir. They were well pleased to have me talk and pray in their house. I thanked them. I paid tenpence over the ferry and had tenpence left. I had some thoughts of being embarrassed in a strange place where no one knew me. But no, my Father had my house and bread provided that I knew nothing about. I came home rejoicing and had balance of money.

I saw a good many who had left St. John and settled in Liverpool, but in particular Mr. Welsh who saw me in a street of Liverpool and said to himself, Is this Mr. Collins? If it's not him it is surely his mantle. He not hearing nor thinking of me being there came forward and said, "Mr. Collins, is it here you are?" Yes, Mr. Welsh, you have found me here. This old mantle you discovered on me has served me for fifteen years travelling though New Brunswick, especially on the high hills of Donegal and Mechanic Settlements where my horse and myself were often tossed into the snow banks, and the Baskens, and McAfees, as well as many, many more families, dragged me out of the snow drifts.—May the Lord bless them all and bring them to walk the golden streets of home. Amidst all the toil we rejoiced like David when our hearts overflowed with God's love. These people are ever dear to my heart, for I have spent some of the happiest intervals of my life among them and my joys heightened when I heard the new-born babes saying, "Abba, Father, I love thee."—Amidst the tossings, my old mantle never blew open, for there were no buttons nor button-holes in it, though it was not a seamless garment, but the seams sewed up, I felt almost proof against the snow storms. Some said it showed my originality and independence to worldly conformity, fashion or show. I left the mantle to a friend in Ireland, as I was thinking I would plow the snow-banks no more.—I was pleased that it was the means of introducing Mr. Welsh and I together in Liverpool, whom I had known in St. John, when he filled the office of president of the Young Men's Christian Association, respectfully, honorably, christianly and gentlemanly. I also had the pleasure of visiting his mistress and other branches of his family; and to such as these I feel pleased to give a double shake hands, yes, heart and hand, particularly when we meet abroad.

I went to Ireland, and found in Belfast two nieces of mine. It gave us great pleasure to meet again after having been absent 33 years. They took me through the botanic gardens and through the city, and would pay for cars to drive me through and out of

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the city, and their lavished hearts and hands could scarce be stayed for their kind benevolence, which I can never forget. I also saw some of my loved friends from Portadown and Dungannon, who made my visits in Belfast very pleasant. I then took the cars and went to Lurgan. Mr. John Armstrong, a preacher of the Gospel, was dead. He was a great favorite of mine. Like the apostle Paul, he labored night and day, often with cries and tears in his eyes for the deliverance of souls. I found his wife on her death bed. We talked about old times and sang and prayed. I then went on to Portadown. It was there I got my wife. Her name was Elizabeth Mays. She was brought up on the Ban water, about a mile out of the town, a beautiful place. I went to the house she was born in, and I went to Blue Stone preaching house, where she was born of birth divine; and I went round and round and wondered how many of the people knew me. I stopped in Mr. Johnston's, whose family consists of one son and two daughters. They were very kind to me, and some of my old acquaintances whom I remember with due respect, the branches of the Shilington family, and many others to numerous to mention, whom I esteem highly. The oldest daughter, Miss Mays, was my superintendent, and very fit, too, for she knew the people, poor and rich, and was acceptable to them all. I preached two or three times and held prayer meetings. She prayed sometimes, but she laid the greater portion of the labor on me. I was glad to see her sympathies were like her Lord's, they were with the poor. I left Portadown and went to Mr. Crane's and had the pleasure of meeting my old friend, who is eighty-four years old, and meeting his class yet. A friend conveyed me with his horse and carriage to Glono. The moment Mr. Lee looked at me he knew me. I visited around and saw some of my old friends including Mr. Kelso. We had a talk of old times, when we went to beg for the Stewartown meeting-house. Then I came to Stewartown, the place where I commenced preaching in the street called Castle Open, 35 years ago; the cause of my preaching was a servant man of my father's, who removed to live in this street. I thought I would look after the wandering sheep, and I found him with others lying on the sidewalk resting themselves. I asked if they were going to meeting. They said they were toil worn all the week and hadn't clothes fit to be seen in public. I said he should go with such clothes as he had, and perhaps he would soon get better. That week I was holding the plow and I began to think shouldn't the poor have the Gospel preached to them. Sure you never get a cent for all your preach-

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ing. No, nor I want none. And why not obey your Master's command, and go into the streets and lanes of the city, where they have not clothes fit to be seen? My heart said, I'll go, my Lord. I put it off for a week, and the following Sabbath being fine, I went and asked the privilege of standing on a rock. I gave out the 23d psalm, "The Lord's my shepherd, I shall not want." I felt a little squeamish before but it all left me when my heart said, I'll not want wisdom, patience and grace in proportion to my day. I felt as firm as the rock on which I stood; and all the clamor ceased, and I had a very good attendance for two years before I left. Mrs. Doctor Little said to me, there is no door to take you in, but you will soon get a preaching house if you wish; I'll give you the first subscription, ten pounds. Through her influence and the blessing of God, the preaching house was built, and I preached my last discourse in this house when leaving Ireland. Sometimes at first I thought it would not be built; but I can never forget Mrs. Dr. Little's large, benevolent heart. When I would shrink back, she would wind me up again. Her memory is ever dear to me, but she has passed to her home. I had the pleasure and honor when I went home of stopping in her brother's house, Mr. James Little, and his amiable wife and fine family of children, some of whom are converted. I hope they will be stars to stud the firmament of the heavenly kingdom of grace, to borrow from the Son of righteousness the bright beams of light and shed it by reflection in midnight shades of this dark world. A boy got converted; his name was Benjamin Downs and he and I united and we got a grain merchant's office in the market-house, where he stored his grain. He said I lost the keys of his office and I got another made, and here you may go when you please but be sure you keep it locked, and this was the beginning of class meetings. A quarter passed and in the leaders' meeting a leader asked how many met with me. I said one. He said you don't want to go back to one member again. Yes, and when I go in it seems that spot is hallowed ground. Another leader said it was very strange, and we don't know what may come out of that. A family by the name of Mullholm came with others and we had a fine class to go to the preaching house. When I came to Stewarttown I enquired of Mr. Little what became of Benjamin Downs. He told me he was in Manchester, a city missionary. Oh, how it gladdened my heart to know that he was on his way to Canaan's land. He wrote for me and I went and had a pleasant visit with him, and his kind-hearted, generous and affectionate wife, I

can never forget. I went from Manchester to London, and there I found my nephew's son-in-law, Mr. Coley, who gave me free bed and board and all the marked respect they could bestow upon me. They brought me to see the Prince's palace and monuments, and also the presents which the Prince brought from India. It was interesting scenery. I went on rail under the docks and shipping under London and to the Crystal Palace, where there is a wonderful display and variety. I went to hear Mr. Spurgeon preach. His text was that God must be enquired of by the house of Israel. He gave us a plain, practical working sermon. A Methodist minister preached twice that day and hearing that I preached in the streets said I wouldn't be wanted to sing, nor pray, and when I had done preaching, they exorted, prayed and sang beyond all my expectation. There were some kind christians whom I was happy to be acquainted with in London. I heard that the bishops are now preaching in London streets.

I returned to the little village called Dunaghy, where I was brought up; where we have the same Jesus, the truth, the life and the way preached; and they have nothing better in the world. It is everywhere—and why not find that that's everywhere? Perhaps they don't want it, and therefore do not seek it. Wouldn't it be more than a miracle to think they could find it contrary to the Law-giver? To seek it to find it for your seeking there is no law in the bank of heaven to warrant you to find it, but seeking it as a duty, and to find it through Jesus' name, it's cash down, is found in a minute, as ready as the woman's touch in the press. Here I wanted to show my Father's teaching to bring forth his gems of truth to his honor and glory, and to save the simple ones from being deceived. But the old baby comes back to his native village where he was known to be a young baby, born by parental and other strengths (not my own) 79 years ago; and like Jacob, I wanted a staff to bear up my babyish decline and infirmities; and my heavenly Father's strength to uphold me, not my own; and the sweet, warm love of his bosom to rest and repose on, not my own; and the richest beverages congenial to the nourishment of babies, whether old or young. That is the milk of the word, which is spirit and life, to make babes grow like calves of the stall, and that's not their own. It is all the free bestowment of parents' love, who rejoice to see their children grow in grace, wisdom and love, and do well for themselves. Passing along, these scenes of boyish days and riper life passes before me when I entered, and I seen the streets, bridges, grove and school house, I found them just as I left them.

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They had cut down some hills, which is an improvement, and the roads in general are improved. I met an old servant boy working on the roads, I did not know him but he knew me. I was glad to see him. His name is Mr. Thomas Hunter. A great many have passed away, but my old friend, Mr. Joseph Hill and his wife, a kind, loving friend with whom I stopped. Being brought up together, you may expect we would have old times overhauled. In this village about 70 years ago, there was a distillery, two public houses, and three dancing schools, cock-fighting and horse racing every quarter, and I was through them all and was beginning to grow and partake of the life joys in anticipation of that the next meeting would be greater than the former one. The devil was blinding me that I could not see any harm in these innocent amusements and sinful glees. I had no bad feeling toward any one. There is no harm in kicking foot-ball, but a blind man cannot distinguish colors. I was very supple and Satan's proud nature in me puffing me up how I could take the ball from all the other boys my equal. I got so blind that I would not see; and this blinder would blind them so so that it would be no harm to bring the flesh and its amusements, its lustres and its lovers, through the emerald gates and carry on their display and chicanery, to quench the spiritual flaming tongues in praising their ransomers. Suppose they were to get there, for their opposition the upper fire would kindle in the lower fire. But they, conceiving him, he brings upon them and throw them overboard, like their master them forth to live on his food in the kingdom of darkness, and their food is the devil's dust, (a death-stricken world.) One spoonful of fleshly pleasure, and another of fleshly honor, and another of fleshly popular applause and supremacy. That is the devil in your humanity and mine, to get greater and above him. But God, the opposite, checked this supremacy in his disciples, and there is no alteration with the God of heaven, and there is no alteration in the nature of the god of this world, and from that day until this day they remained opposite and unchangeable. I will give you a specimen of the lower fire in myself. When I came to the road I ran races on, when between 8 and 9 years old, I remembered the scene. A boy and I matched to run a race, and placed another boy for a post. I came to the post first, but the post ran and turned the boy before me, wishing him to win the race. In a moment the devil's fire kindled in me and I struck him. We then to the fighting for supremacy. Here we see the devil in our fallen humanity makes us all popes and in

our degree as high as the highest, who would take and diethrone the God of heaven and take his seat and legislate for him. This is the truth and we cannot deny it. But I came back to the foot ball scene that I pleaded for its utility in my blindness. My father before family prayer, occasionally read the first psalm, "Stand not in the way of sinners." Sometimes observations were made such as it is dangerous to stand on the devil's ground, where his counsellors meet. We cannot be there long until we begin to feel the serpent's subtlety in swerving us, and perhaps in the end lead us to the gallows or a drunkard's grave or a drunkard's hell, the destiny. And in the meeting this additional psalm was sung,

How long to streams of false delight will you in crowds appear,  
How long your strength and substance waste, in trifles light as air.

And another verse combined to have influence on me, that was

No room for mirth or trifling here,  
For wordly hope and wordly fear,  
If life so soon is gone,  
If now the Judge is at the door,  
And all mankind must stand before  
The inexorable throne.

Then it came to my mind what took place to my own knowledge. I was taking the ball with me when a boy came behind me and kicked me on the sole of my boot and threw me over. Another scuffle took place and a boy got the skin kicked off his shin bone and he lay by I don't know how long. The 3rd was a boy who fell and his nose took to bleeding, and all we could do wetting his neck, wrists and arms could not stop it. They all got alarmed and were afraid that he was going to die, and a man passing the brook said "Wet a cloth and put it across his groins." They did so and the blood stopped. He was taken home and gradually got better. Another circumstance about the same time took place. I was about eleven years old at that time, and I slipped away to a dance, intending to get back again before my father would get home. But he sent the servant man after me and when at prayer my father broke down and prayed that God would have mercy on his ungodly children, I thought I saw his breast heave and the tears flow, and mine began for the first time to spring from the fountains. All these scenes before me, I thought it was awful darkness, blindness and barbarous cruelty to break both father's hearts after preserving me and giving me power and judgment to employ, to give them pleasure in my happiness, and so much interested in my welfare as to sigh and weep to prevent me from



ruin, and to make and keep me happy, and to please the destroyer of both soul and body and commit myself to him to hold his jubilee over me in hell; and how he blinded and betrayed me and boasted how he robbed Jesus by his serpentine cunning; how he robbed Him of his purchased property. Oh, the murderer, from the beginning. With a review of all this, I will never be a devil's preacher again. There's no harm in this nor that, etc. God's people, in motives and action, should do all they can to the glory of God, and if they don't they will be like weak and sickly children. We must be like Paul, keep up the war against the world, the flesh and the devil; and get Christ's strength, wisdom and grace, and keep the world among our hands and feet and Christ in our hearts. He will make the world, our enemy, serve us. We are not obliged to the god of this world for its servitude, but to the great God, the superintendent and controller of both worlds, be glory, the undivided glory. Amen and Amen.

From my eleventh to my fifteenth year I attended class meetings and would tell the truth in it that God was long-suffering slow to wrath, and of great kindness, and I could witness that that was God's true character. When fifteen, I said in class, I have long told you that old story of God's long-suffering kindness, but I am determined now to seek and know the second part of his character, that he is abundant in mercy, forgiving equally transgression and sin. I got in earnest about it, and I thought God would convert me on that hill where I fed my father's cattle, where the Danes had their dwellings in the fort, long, long ago, as I heard them say. There I went and spent the evening alone reading and praying. Then the tempter came and suggested to me—your father will be at prayer and he will be grieved for you, and you will not get the blessing now. At some other time you'll get it. I gave way and came down. The following Sabbath evening I went again, and read and prayed till night came. He came again, just the same, you'll not get the blessing now; at a more convenient season you may get it. When I thought on it again, God says *now*, but Satan, the opposite, says *to-morrow*. This is as great a contradiction to God as when he said, Thou shalt not surely die. My father wants us all at prayer. I gave way and went down without the blessing. Here I was as bad as ever. I conceived to Satan's *to-morrow*, instead of God's *now*. I ate the forbidden fruit by not keeping to his word, knowing it came from his lips, and his acts confirming it true. The law required the subject to go into the water when troubled in order to be healed. Christ, the end

of the law, did not require him to take a step toward it, let alone go into it. He healed him in a moment without moving a finger to get at it. But I go back again to the third Sabbath evening. The shades of night came on, and Satan as usual said you'll not get the blessing now and your father at prayer. My heart said, Lord, I'll spend this night like Jacob in prayer with thee, and I'll tell my father in the morning where I was. I laid the New Testament down and made it my pillow for the night. My heart said, Now, Lord, I believe thou art able to save me, and art willing to save me now for thy namesake. Save me now. My heart said, Jesus, thou art my salvation. Then I felt a sweet, calm lightsomeness and joy, and it covered all my senses and passions with love and peace, and as natural as to breathe it came to my tongue, and the new language was, Glory to God. The outer man in luke warm form might honor him with the lips and sing glory when the heart was far from him. It was dead language when bodily exercise was all. That he will not accept, but spirit and truth he accepts and blesses with joy unspeakable and full of glory. The language of both spiritual kingdoms, in the kingdom of grace—here it is Glory to God in the highest; across the river it is Glory to God and the Lamb forever and forever. Here I proved God's now true, and Satan's to-morrow a lie, for he did not keep me long. Nearly as sudden as His name entered the dead ankle bones of the impotent man and made him leap for joy and praise God, as it did me. No one knew it but God and myself, and I was home in time for prayer. Here God permits Satan to tempt people, to drive them to him to stop his mouth and get the victory for them and sing thanks be to God who giveth us the victory through our Lord Jesus Christ. That fort is ever dear to me,—I was converted there, and I got an answer to an infidel, that I never was annoyed more with infidelity. God commissioned me to preach to the poor, Jesus, the truth, life, and the way. I was something like Paul, I was not disobedient to God in this case. All this transpired and no man knew but God and myself. Ever after that I wanted all my spiritual teaching from the Godhead revealing his word, spirit and nature to me, and every day I love be at my Father's feet and knees and ask him to teach and keep me, I'm so dependent on him and strive to obey him, and not to trust in men in whom there is no stay. I am no poet, but I love poetry when appropriate, and borrow this one so suitable to me :

What a friend we have in Jesus,  
All our sins and grief to bear;  
What a privilege to carry  
Everything to God in prayer.  
Oh, what peace we often forfeit;  
Oh, what needless pain we bear,  
All because we do not carry  
Everything to Him in prayer.

Have we trials and temptation?  
Is there trouble anywhere?  
We should never be discouraged;  
Take it to the Lord in prayer.

Can we find a friend so faithful,  
Who will all our sorrows bear?  
Jesus knows our every weakness,  
Take it to the Lord in prayer.

Are we weak and heavy laden,  
Cumbered with a load of care?  
Precious Saviour, still our refuge,  
Take it to the Lord in prayer.  
Do thy friends despise, forsake thee?  
Take it to the Lord in prayer.  
In his arms he'll take and shield thee,  
Thou wilt find a place there.

Another verse reflects on the moment:

When Hannah pressed with grief,  
Poured out her soul in prayer,  
She quickly found relief,  
And left her burden there.  
Like her in every trying case,  
Let us approach the throne of grace.

I came back to the village where the curate of the parish and I begged money and got a fine school-house built, and many a happy meeting with my friends and neighbors we had in it, one missionary meeting in particular. John Armstrong, my namesake, a preacher of the Gospel, that night was blessed with heavenly love that he could speak on and on, and never exhaust the funds. He had the fire and anointing oil so plentiful that we all, less or more, caught the fire and felt the glow, like the upper-chamber, praising our ransom. Another time we had Gidian Ansley, Mr. Cobean and Mr. Noble stopping in my father's the night before the love feast. There were a great many souls converted to God that day. It was indeed a time of refreshing come from his presence. I was thinking we are getting away from that truthful, artless candor and child-like simplicity that was among the people 60 years ago. The people now have acquired by their industry and steadiness that they are independent of Christ's yoke, and they don't want his yoke nor a lesson under it, their own pounds are so abundant. Many a time I have thought how easy it was for God to convert souls. All the knowledge of the world, and speaking with tongues of men and of angels, and the light of the angel, the transformer, will never convert a soul to God. It is not in their nature to produce such fruit, but the opposite: this knowledge puffeth up—Christ is humble. These two opposites can never be made one; the Scripture words are—there is no fellowship with Christ and Belial (and that's true),—the wisdom of this world is foolishness with God (and that's true). The angel, the transformer of light,—will the bank of heaven pass it for the sun of righteousness' light? No. Paul, when a son

of the devil, boasted of his learning and acquirements, persecuting Christ's little churches, and saying—I belong to the only true church in the world; I am a Hebrew of the Hebrews, etc. Oh, Devil, this is your complexion in your son and not a feature marred in his countenance, doing mischief and carrying on his father's work by persecution, murder, debauchery and crime. Neither could father nor son act contrary to that until they would get new natures. To prove this he was going his father's errands with the high priest's authority and the bloody letters of the high priests to seize and persecute all that called on Jesus' name, which the angel named before he was born. Christ thought he had him long enough, and Jesus' light and word power lead his masculine majesty's soul, and here he came to a full stop, and he was a leader no more in the devil's light infantry. So Christ takes all his gigantic strength and makes him a baby to be led by the hand, baby-like; he is under his yoke and thus submits to learn Christ's first lesson, humility, which extinguished his pride. Christ was his only teacher and director, and sent him to Damascus with penitential grief and a broken heart,—for God does not heal the devil's unbroken ones, but heals all his who undergo his own passive mould. God commanded his servant to attend his bidding, but he shrank back, he could not think to meet this devil's champion who would destroy all who called on his name. Oh, go and don't fight him with your own strength, wisdom or words, for I have met him with my light and it has extinguished the light of the world and the old angel, the transformer, is dimmed owing to my light and glory that excelleth. Go and don't deliver a word of your own, but that Jesus that met you on the way hath sent me unto you that you might receive your sight, and be filled with the Holy Ghost. The moment he spoke the word, the scales fell. The Holy Ghost entered his body, its temple, and now the baby is born and gets baptized in the faith of our Lord Jesus Christ and the doctrines of the Godhead. Our Lord uses a birth as a beautiful figure to Nicodemus. A birth of the flesh and a birth of the inner man, the spirit; and there are four facts connected with the birth of the body we all passed through. 1. There is travail; 2. There is a breath breathed that never was breathed before; 3. A voice heard that never was heard before; 4. A light seen that the baby never seen before. And so it is with the spiritual inner man. 1. There is travail of the soul in birth for deliverance; 2. When born it catches a new air that it never breathed before; 3. and that air breathes a voice and a sound

that never was heard in the kingdom before. It's the vital breath and native air in both kingdoms; glory to God in the highest. 4. But when the Son rises and says: Peace be unto you: I am thy salvation; arise, shine, for thy light is come and the glory of God is risen on thee, and in this sunlight progressing the path of the just shines brighter and brighter unto the perfect day. How pitiable are the people who are blinded by teachers who handle the word of God deceitfully, and satan would blind and get them to believe that Christ's spiritual water was earthly material water, and the fleshly spirit that gives all the honor to material, robs and takes all the glory from the upper fountain. In this case here is a birth and here a baptism, and this proves that a birth is not baptism neither is baptism a birth, for there are two distinct processes to go through. Conversion is a change, God making old, bad hearts new, and it never was more clear than in the case of Paul, for all his learning and all those things that he counted gain, his new heart counts them all but dung and dross when compared to the exceeding riches of the knowledge of Christ Jesus, his Lord. Oh, how satan is at his blinding men. I heard men boasting of Paul's learning, and giving him the glory and success owing to it, when Paul, in the first three chapters of First Corinthians, where he shows the choice of God in choosing the weak things to confound the great, and to show that the excellency is not of men or their great acquirements, but of God to whom the glory and the excellency belong. Satan would delight to revise his choice and get it to the light of this world's glory. But the 13th chapter settles and puts the topstone on his charity, nature and divine love that he accepts in his bank.—And he is unchangeable from the day he made choice of the herd boy and sling and stone in preference to Saul's armors, helmet, sword, and spear. Here God has all the glory for giving the efficacy and conducting the stone. And his choice was the ram's horns to pull down the walls of Jericho in preference to the shining silver trumpets. It's true, it is not whom man commendeth, but God. Satan wants to upset and reverse his government, and satan diffusing his wisdom and light in Scribes and Pharisees and lawyers to catch and trap Christ in his words and expose his bad grammar and his ignorance, and then attract their attention to get the wisdom of the world in arts and science, and the transformer's light to embellish and shed a glory on them all, he has his servants now. As before, they know nothing, they have never learnt their letters, no more than their Master. The devil can-



not tempt them to boast of worldly wisdom and the angel's light when they never learnt his lessons nor basked in his glorious light. But God's little ones, like the blind man, were cast out of the synagogues, for being witnesses to the true light, that not only gives light to his bodily eyes, but the inner man is filled with light, life and love (and I am sure he was like his master, he never learnt letters). And these two individuals that excell all the world's sciences, and the devil's light that was midnight gloom when compared to the starry beams from heaven, and this new born babe, taught of God, confounded them all. (Let us never forget the Father and the Son's choice—the babes—is the channel they convey themselves through, for there is no phariseeism in them; they are all dependent, and it pleases God to reveal himself to such, and he will not hear a proud heart.) That stripling new born babe confounded all the sages, wits, critics and doctors of that day, and here he stands to tell the truth he had experienced. He was blind to the kingdom, and also blind to the king and his spiritual kingdom, and by facts before them he bears witness that it was Jesus that gave him the light of both kingdoms. And they could not stand the truthful, experimental appeals, and their father, the devil, with his nature operating on their natures, and raises them to the highest regal glory of pope's supremacy. Would you teach us, sir, and we have the only seat of learning, and the best literature of the world is ours? Would you teach us, sir, knowing that we are the first church in the world and we will be the last? If you do not submit to our church law, that is infallible, you must go out of the synagogue. Will you submit to us, and give up the despised Nazarene? Oh, do you want me to be saved by your church, and not Jesus to save me? Would you take Jesus in with me? No. Why he would not submit to our church-going systems at all. To take him in, he would alter our laws and put in his own in their place, and he wants all the honor and glory ascribed to him,—he would take all Satan's proud wine out of us, swamp us down and leave us breathless, and no one would ever hear from our lips one blast of the prince's air again; what I have done and how well I have done it,—he would put us at his feet at once, put his yoke upon us, and learn us to be meek and lowly. Oh, what a contrast to be brought down from the high seats at feasts, and the chiefest rooms of the synagogue. We could not think of making such a change as that. And will you not stay with the old Jewish church that leaned on the arm of their beloved coming up through

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the wilderness, organized before any Gentile church, either Catholic or Baptists (both Gentiles), seeing we are the greatest and before all others? Will you leave us and go with the despised Nazarene, a man of no reputation? Oh, he hath opened mine eyes, what your church never did, and wherein I was blind, I now see. Oh, away with him; we will not have this man to reign over us. He is cast out homeless and friendless, but Jesus finds him and he bows and worships his sight-giver. Now, Christ's church in this place has but one member, and himself, the head. By their rejection of Christ's humility, and boasting with the devil and his pride, it becomes the synagogue of satan, the place where he reigns in the hearts of the children of disobedience, and, he lamented:—I have nourished and brought up children and they have rebelled against me; many a father may lament the same, and all the rebellion arising from the superior wisdom and knowledge of the children above their fathers, human and divine; and all from the old father feeding our fallen nature with his tree of knowledge to make us gods to know everything, more than God ever knew. Let us make the contrast: here is one that can boast of the first churches, has learned all languages, can make all mysteries plain, has gone through all the ordinances and means of grace, and can excell all others in talking, and he has all his boasted religion in his head. Now, take the head off him, and all his religion is gone. This poor blind man could not boast of learning one letter, nor an ordinance passed through, but he bowed to Jesus and worshipped him alone, and that was enough. Take the head off him; is his religion gone? No; he has Christ in his heart and the bank will always accept of Christ's deposit in the heart. The one has his life springs in the tree of knowledge that puffeth up; the other has his life springs from Jesus, his tree of life whose nature it is to sink us down in the valley of humble love. So every one you hear boasting of their learning, their churches, their titles of honor that are of this world, you may know whose children they are. God's people you will know by their fruits. They seek the honors that come from God. No compromise, no shaking hands with the devil, nor conformity to the world, to meet it half way. Witness Moses: by his adoption he became a son of Pharaoh's daughter and heir to a seat on the throne. Did those honors, and titles, and heirship to a monarch's seat, puff him up? No; he viewed it in the light of truth and the sunbeams of heaven. The pleasures of sin are but for a season,

a moment when compared with eternal perpetuity. Here we see the contrast, the wisdom and the honors of this world. But Moses' wisdom was from above; he viewed his honored seat at God's right hand, and his robes of royalty, the white linen, the righteousness of saints, where earth can never sully, nor a sin spot ever stain, and his superior crown not like earthly ones, that time may dim, and has to be secured to distant heirs,—but this crown will never leave his brow, and distant heirs will never supplant or take his seat or his crown. He will wear it forever with a freshness that eternal rounds will never dim. So we see that the titles of the world and honors that give worldly minds pleasure could never move him nor effect him in the least; we see the cause that produced the effect—his wisdom was from above, and the sunlight of heaven; he looked upon the world and all in it was perishable, but the heavenly better land, imperishable and lasting as the mind. The opposite is the wisdom of this world and the devil, the transformer of light, who snares the minds of men, and gets their senses seared and paralyzed, that they make no effort to break the snare. You have before you the two characters—the causes and the effects. We see this blind man was as acceptable to God as was Moses or Paul, for he preferred Jesus to father, mother, church or synagogue, and when they would not have Jesus' government (and that saved him) he would not stay with them. Every one should leave the church that does not acknowledge the Godhead government alone,—his word, Spirit and nature, all our unerring statutes. Here we see the man of God that has stored his heart and established it with grace, and by the upper sunlight he sees this world, with all its titles and honors is nothing but a bubble carried on the wave of time; to some it tarries but a day. And to me, the name of Father, Son and Holy Ghost honored my name when I was baptized, a baby, and God honoring that name in his Lamb's Registry Book of Life, I prefer it to all the titles and honors that earth ever knew. Christ held this up to the disciples that the Registry was greater than devils. A thousand worlds destined to destruction, with all their titles, treasures and honors are not to be compared with God's sons and daughters' names recorded in heaven. All these disciples got their names when babies, and I got mine the same as my namesake, John; Christ got his when a baby. God changed the dispensation and transferred the candidates. God never changed nor took the sign from the baby, and Christ freely justifying that gives it a right to the sign, because Christ has made it free, with

more affection than ever a mother gave the milk and strength of her system to nourish her baby, or the father laboring, toiling and sweating to buy the food to give the nourishment. A mother never commanded her baby to get out of the cradle and go to work and earn money to buy soap and wash its own dress. No, it was never done; for the great Sovereign of nature and grace has so constructed the human heart that the parent delights in procuring dress suitable, and does not ask the child to put it on; and if the child falls in the gutter, the parent will take it up, give it the rod, take the dirty garments off and put clean garments on, and then kiss and caress it, saying—with all your faults, I love you still. And so God contrasts human with divine nature,—and if you being evil would give good gifts unto your children, how much more will your Heavenly Father give his Holy Spirit to them that ask him. A Baptist friend says—that is not our doctrine and unchangeable principle; the law of God is, they must repent, believe and be baptized; without it they cannot be saved. This is all true in God blessing individuals who have the powers and capacity of reason and judgment. But you limit God, and consequently you are one-sided; the devil has snared you. Now, I am going to give you light to break the devil's snare. The other side is,—when a father presented his child to him, racked with a deaf and dumb devil, Jesus said to the father,—there is nothing impossible to him that believeth; and he said, with tears,—I do believe, help thou my unbelief. So God accepted the parent's faith,—the channel for God to cast devils out of their children. So we see Father, Son and Spirit organizing his family. But if you had been there you would have corrected his mistake, for your godhead would never have accepted the parent's faith, the channel for conveying blessings to their ignorant, unconscious children. You would say:—you must never do that again, for if you do we will put you out of the synagogue; in future you must command your children to believe, and on their own faith get the devils cast out. Well, the Son of God has done that through the medium of the parent's faith; and I give you the Sun of Righteousness' light to break the snare of the devil, by Christ's own act and deed. You prefer your church laws to God's laws, proved by his own act, freely and liberally bestowing his blessings on whom he will, and by whatsoever medium he pleases. By preferring your church system to Christ, your church system is your god, put before Him; so the devil has you blinded and snared still; the same as when he wanted the people to take

Moses in the place of Christ, and Paul in the place of Christ, and Peter in the place of Christ, and a calf in the place of Christ. Others prefer their belly god before him, and others glory in the god of fashion and vain display instead of heart holiness and happiness every day. But the devil does not care which one, or any one, if it is only preferred before Christ, and exalts the devil's material godhead. He offers all the beauties of nature, the earth with all its arts and sciences, for he knows this is all death-stricken material, and he knows that by and by they cannot live on his dust, and then he is sure he has them snared forever. When he snares some, he gets them to believe there is no God, no devil, no heaven, no hell, that Christ is a liar, and that the smoke of their torment will not ascend up for ever and ever. But when God shall strike his match upon the world, and set the earth in a flame, they will know then, and believe it too, that the devil snared them; they may call on the mountains and the hills to cover them, but what a poor place to be enshrouded in—flaming rocks. Then they may cry out—oh, that awful betrayer, deceiver, snarer and liar, it was him brought us here to be tormented in this flame. There will be but little profit when the world is flaming on every hand. There is no way of escape but the way the blind man escaped. Be like him, he forsook all for Christ, and in Christ he found his all in all—there, and no where else but there. Let us all do likewise, having no other gods before him. The Lord bless these gems of truth, the essence of the Godhead, to expel satanic darkness.

But I must go back to the little village again, and there count kindred with Mr. Samuel McElroy and his wife whom I met in class meeting forty years ago. I had the pleasure of seeing and greeting Mr. James Wallace and many of the branches of the family, who attended my meetings in that neighborhood 50 years ago. Again I had the pleasure of visiting Mr. John McCain and his wife, which brought to memory the hours in which we leaped and played on the mossy banks with merry glee as if the world was our own. One of his sons got baptized in my father's parlor, which was the only preaching house in the village 60 years ago. Again I had the pleasure of visiting Mr. John Henderson, whose father I brought to the first class meeting and love feast he was ever in, and he became a steady supporter of the cause ever after. When I was about to leave my native land, the preachers and leaders said they wished to buy me a medal as a keepsake, in memory of the Dungannon circuit. I said, "My heart shrinks back from accepting it; I cannot for-



get you, for while recollection lasts you will have a freshness in my memory." Mr. Edward Johnston, superintendent, said he was thinking that of me. "But I think," said he, "you would receive a bible, with marginal references and Wesley's hymns in it, from your brethren." Yes, above all keepsakes, it is ever dear to my heart. There was no place sufficiently large to take our last supper together. Mr. Henderson was a tape manufacturer and bleacher, and he gave us his drying loft, the upper chamber. They invited a half sceptical young man to come and take supper and hear my last address. He said,—I have heard him occasionally for upwards of twenty years and I can fathom his depth and he has nothing new to give me; but I respect him much, and I'll go and hear his sincerity. After supper, the leaders gave the bible to Mr. Joseph Stevenson, steward of the circuit. He rejoiced to have the pleasure of forwarding the book of my choice, through our superintendent. He took the bible, and also congratulated me on my choice of the bible above all the finest metals and ores from the mines, that earth ever knew, etc. He then gave it to me. I took it and pressed it to my heart, and kissed it (glory be to God I can kiss it in heart, as sweet and refreshing as ever.) I said, God and the bible have been my sure, unerring guide all my life so far, in correcting and checking me when I would go astray, in directing me to Jesus, the sure, unerring way. But I have never told you how God and the Bible, without the help of man, delivered me from a spare. I was in Cookstown market, and there was an infidel there who had books to sell. I looked at one, a vain novel: he asked me to buy it. No, I never liked the lying stuff of man, that would pollute the mind. And he allowed the bible was the same, written by men to make gain and honor out of it. You know Mr. Denham left the Bry congregation where he had two hundred a year, and went to Derry, where he gets three hundred a year. Also Mr. Gower, in your own parish. He fell into a great fortune, and he threw up the bishop and the parish, and went to London, pleasure taking. I said they are not all like them. He said, come to their price, and you will buy them all. Knowing this to be true, I got confounded and at the time I could not get one example to contradict him. On the Sabbath, I took my bible, and repaired to the hill where God converted me, and there I staid alone with God, and my bible, reasoning, reading and praying to God to show me a true minister that could not be bought or sold, and I saw Jesus and the Godhead's character in his un-

changeableness better than ever I saw it. He never compromised with sin in his own prophets, but exposed their sin and brought them to conviction to set them right. There were false prophets, and deceivers, and liars whom he never accepted, but heart broken and grieved with them when he took the small cords and whipped, and reproved, and exposed them (the devil would not do that) and overthrew the tables of the money changers, and they may scramble about the devil's dust, but Jesus would not have one cent of such ill begotten coin to support his kingdom. No, and if there was any sticking to their feet, kick it off for them; I don't want any of it to cleave to me and mine. He had his true prophets, and he could make a raven, the most ravenous of the feathered tribe, feed them, and the cruise of oil and barrel of meal give them inexhaustible supply—a fish's mouth the means by which they got money to pay their fare and progress on their way without cowardness or fear. Christ is unchangeably the same to his disciples. He exposed Peter's sins and whipped him severely when he called him satan, the devil, his adversary. No doubt our Lord saw it required it all, to bow down his head-strong will, and make the penitential tears flow, to make him take the impression of his Master's passive mould, to fit him for future usefulness. And he exposed Thomas' unbelief, and Judas' betraying kiss, and he would let the disciples go, and walk no more with him, and all the world go that would not believe his word. These, my Heavenly Father's teachings, have done me great good alone, and having only God's word, spirit and nature to teach me, and to beware of ravenous wolves. Here Christ gives both sides, and they are not one, either by name or nature, but the devil and his agents, opposite, would have sheep and lambs, but they are devouring wolves and, therefore, overthrow the sceptre of Christ, and banish religion from the world, but this is infidelity in satan's subjects. These meditations relieved my mind very much, but where are his lambs and sheep that are his offspring, and that are like them? Immediately Paul, in the 20th chap. of the Acts of the Apostles, comes to memory, and here I see a man whose character is the image of him that begat him, satan. A roaring lion and a goat to butt, and hook, and snort, and boast in breathing out his fathers proud wind, and here he supports the God of this world and blows all his stagnated air in scattering God's little ones,—and the devil blinding him that in doing all this he had a good conscience. Oh, what a sheep's garment the devil mantled the wolf in to go and tear and devour

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my Lord's sheep and lambs. But God took him and changed and converted the wolf and the lion to a lamb, and puts the impress of his humble nature on him and changed him from a giant to a baby, and from a leader to be led. No power in earth or heaven could do that but the maker of both worlds, heaven and earth—the first maker must be the creator again, he alone can do it. In the 19th verse, he says he serves the Lord with the humble mind God gave him; in the 28th and following verse, how he warns them to take heed to themselves and see that the Holy Ghost has made them overseers to feed the church of God, the purchase of his blood, and he knew the wolf and his nature well; with his Lord's nature he warns them to beware of them. Verse 30: And of your own selves shall men arise, speaking divers things not sparing the flock. He knows him now as when he had him proselyting and taking them from Christ's church that lives on him alone, by simple faith and love, to live on church sermons, modes and forms. Without you be circumcised, you cannot be saved, and if you come to us you will be sure of the tithe, for the head of that church has not where to lay his head. What a devil's bait is this to seduce and draw away disciples from Christ's church. In the 33rd verse he shines forth, having gone through the furnaces of refiners' fire and fullers' soap. He reflects his master's pure gold and heavenly sterling coin currency. 33rd, I have coveted no man's silver, nor gold nor apparel. Verse 34th, yea, ye yourselves know that these hands have ministered unto my necessities and to them that were with me (oh, what an appeal to their own knowledge.) Here we see he has left the dark scenes of the blinder, and shines bright in the noon-day of his maker and recreator. I took the bible in my hand and said, this bible and God, its interpreter, have extinguished infidelity from me forever, and the god of this world and the God of the spiritual world are so directly opposite,—and their subjects are directly opposite—satan's subjects contend for this world, for the gratifying of the flesh to accomodate its lusts and its lovers, the earth with its emoluments, honors, pleasures and treasures. They don't like to come to the upper sunlight at all; I know this is true, myself,—yes, and every man in the world knows when he wants to deceive and carry on mischief, he wants to do it in the dark. And since God has converted me, I feel like Paul, to wrestle against flesh and blood and crucify flesh and blood, and bury the old man to keep him from breathing the prince's air. I rejoice to contend for the faith delivered to the saints, and his

reign and government. God and the bible alone settled up infidelity with me forever and ever, and this wit critic and quick infidel said he thought he knew all my contents, and not a leaf to turn but what he knew; but the last leaf you turned to me is the brightest and best of them all. I was near being an infidel, but for your belief of the truth of your experience I am no more an infidel. Why, I might as well deny the soul within me and its reasoning powers in judging between right and wrong. I believe it, and the two kings, or gods, the one light and the other darkness, and these two opposites never can be one, and I believe it.

I came to the house of Mr. Robert Robinson in the village, whose mother I met in Sandhall's class, nearly fifty year ago, and I was at his father's wedding; I was appointed an executor of his father's will. I had the pleasure of eating and drinking with him and his wife, in the house he was born in. I also had the pleasure of renewing old acquaintanceship with Mr. Barney Neil and his wife, after having been absent 33 years, and he honored me by coming to hear me, what he would not do to every man. I visited Mr. Joseph Hardy, one of our Sabbath school scholars long ago, and I had the pleasure of taking tea with him. I could not but admire his fine family of children. I could almost fill a volume with names of old acquaintances whom I visited, but I must be brief. May God bless those I have not named, as well as those I have, and may they all be found in the Book of Life when we meet across the river, to praise our Ransomer forever and ever. When I came to the village I preached in the schoolhouse, it suited me best, as I was going on. Two Presbyterian ministers, though they never saw me, but had heard of me, gentlemanly and christianly gave up their places to me, for which I thanked them. Another Presbyterian minister said he believed his pulpit was graced by my presence in it: and from recording this one might say, "John, take care that the devil does not puff you up." Yes, and I believe he is still at his work, and would rejoice in snaring me as much as any bishop in the land, and would be glad to get me down to prefer, and covet, and like his dust, and get titles to honor my name and popular applause to my memory. The long experience of my Father, his strength for babes' weakness, his wisdom for babes' ignorance, and his sunlight for babes' darkness, it is the most desirable situation in the world; and that is mine. As an old baby I have take no thought of washing, no thought of raiment, it is all ready without a baby's

thought at all, and bread in abundance, and water free, overflowing the fount, to which all are invited to eat and drink abundantly and nothing to pay at all. I have been so long suitably and timely supplied by my heavenly Father that I have lost my appetite for the lower father's dust, and his richest beverages; and I esteem my heavenly Father's supply greater than all the treasures of Egypt, and all that the world calls great and good. I think the devil has not as much hope of puffing me up and swerving me now, as he had 69 or 70 years ago, when my foot had nearly stepped down in his dust and fleshly corruptions, but God's spirit lifted the standard, and saved me. I will show you a proof of it. I was very happy in God when the temptation came. One of my father's servant maids came to my bed-chamber and said she had come to keep my back warm. The spirit of the Lord rose within me in disgust as I ordered her to begone, and not dare to presume again. Nor did she, and I had no trouble in resisting the devil and his agent, he saved me as he saved Joseph, and kept me that I never knew a female but my own wife. I looked for the grace of God to save me, for nothing else could, and I stand a witness for its supremacy to save. Never indulge a thought, keep firm, call for help, and honor the divine, and victory is yours. I have known a good many Josephs, but it is to be lamented that they are too few after all. Where is the man of common sense who could for a moment doubt God's word? By grace are you saved through faith. I have neither grace nor faith to save myself, and God has given me no grace to transfer to others, but places us like finger posts, to point them to Christ, the Godhead's banker, for it pleased the father that in him should all fulness dwell. No change of bankers from that day to this, unchangeably the same as when the wise virgins directed them to buy for themselves. The Banker has never made a law to take the deposit from his Son, and put it in me for you to draw. Why, the Banker never made a law to deposit in us the treasures of the bank of heaven, instead of his own Son. No, we have no other authority but to point you to the Lamb, that the deposit is in. Oh, devil, this is you who would disgrace the Son of God, and reverse his laws, and overthrow the Godhead's sceptre and deposit it in man, whose best estate is nothing but vanity, and they are so blind, running to and fro, and serving the things that be of devils and of men, and they have squandered theirs away and the door is shut. The blinder and deceiver has gained his point, and down they go to the blackness of darkness forever. There is no place in



heaven for them, because they preferred man to God. Oh, hear the word from his lips, the filthy, filthy still, and unholy, unholy still (the die is cast, forever damned). Another proof of God's unchangeable system is the woman of Samaria. The natural proceeds from Christ's fountain entering into her, made body and soul spring to the city, not to tell the people she had any living water to give them, but to point them to the fountain at the well, where she got it, and she was not ashamed to tell her experience (no more than Paul was before Agrippa). He convinced me and converted my soul; is not this the Christ? Go see the fountain at the well. She had none of the living waters to give away; she had none to spare, she needed it all to expand her lungs and give ventilation of breath to proclaim this is the Christ, the patriarchs and prophets' theme, and he is my theme to-day, for he has set me free. My father had the pleasure and honor of lodging all ministers and strangers who came to the town, free bed and board for them all. He thought it an agreeable privilege to hear the ministers tell of their travels among God's children. One severe evening the priest was passing and my father brought him in and kept him as free as any of them. About three years after I was passing by the priest's lodgings, and he saw me and would not let me go but I must stop that night with him, and he treated me most gentlemanly and respectable. One of the Methodist preachers had "John Nelson's Life" to sell, and I bought one. He was one of the old-fashioned Methodist preachers bannered under the Prince of Peace. He taught him to run to another city before he would lift the fist of wickedness to strike, and never use carnal weapons because they did not belong to his kingdom. Christ never commanded carnal weapons to be used in support of his spiritual kingdom, for his weapons are spiritual to support it. I said in company once that the Quaker was right in running before the fight. Another said, what would the world do, if they were all like them? Another man saw through it and said, if the world was all like him, there never would be another stroke given, or a drop of blood spilt. May the Lord send the millennium gale and stop the murderers' reign. Christ never formed his disciples to appear in wordly military array, or drill them to handle the sword, musket, pike or spear. The two swords might be useful to defend themselves in meeting wild animals in the wilderness; the two swords in humanity might represent the two-eyed blade, the word and spirit of God, to cut down the strongholds of sin and satan. It appears our Lord never designed

them to shed a brother's blood when he corrected the rash act of his disciple, and ordered him to put up the sword, and then proved himself the Prince of Peace when he took the ear and applied it and healed the wound inflicted. He never employed carnal means to deliver Peter from Herod and all his men of war. He could have sent legions of his angels, but he only sent one, which was sufficient, and who awoke Peter, bade him put on his sandals and cast his mantle about him, and follow him. God made the angel Peter's servant, to clear the way for him; and he led him on, and left him in a place he knew, to go to the church that was praying for him. God required no carnal weapons to defend his servants and support his kingdom. Again, did God employ carnal weapons to deliver his faithful servants when in the fiery furnaces? No. Jesus was their servant; he made the flames powerless, and they could not singe a hair. No weapons in his hand were seen; his voice commanded the flames and ordered them for their comfort, independent of carnal weapons. Daniel, God's servant, proved his faith by obeying him, and lifted his windows and prayed, independent of the consequences of the opposite king forbidding him. The devil and his agents do not like prayer, and say—we will banish these prayers from among us, and throw him in the den and let the half-starved lions eat him. They opened their mouths, but Jesus stopped them, and they could not draw one drop of blood from his veins. Again, when Paul and Silas were put in prison for the capital crime of preaching Christ and his Gospel, and they obeyed their spiritual commander, used the spiritual weapons, faith and prayer, and God answered them with his power, both powder and lead, which shook the prison, opened the doors, removed the stocks, and broke the chains. Then they could sing like angels their great deliverer's name, that saved them. The power of the lead shook down the unsympathizing chainer and screwer, as well as the jailor, and when about to commit suicide, Paul, with the perfect love of his master, that casteth out all slavish fear, and said, do thyself no harm, we are all here, and we want to save you our fearful foe; and from the fearful heart arose the cry, What shall I do to be saved from this slavish fear that brings torment, to be like you, ye veterans of the king of kings, who rejoice the prisoner's ear with the joyful notes of salvation? The note of joy to me was only believe, without an act of the flesh, or the moving of a finger, or one cent to purchase it. It was freely bestowed through the wielding of the spiritual weapons, peace and prayer, and banished

my fearful trembling, and put unbelief to death. Now I am a free man in Christ Jesus,—freedom that all the world's weapons could never give. These holy men directed all to use the spiritual weapons under the banner of their spiritual captain, who taught them by his bright example when you are reviled, revile not again, and you are chastened, threaten not, but leave them with me to pay them, for that is my office, and I am your security. "Vengeance is mine, and I will repay," saith the Lord. And I believe pay with better judgment than you or I. So we see these holy men, with the nature of their Master, would rather pay with salvation than revenge, what the god of this world, the murderer and his agents, would never do. At Belfast, in Ireland, a Jew said to me, it was devil christianity to murder and destroy one another; but when Christ, the Prince of Peace, will come, he will sway the nations, and there will be no more war. I said, he has come, and proved himself to be the Prince of Peace, but no weapons in his hand were seen, nor did he ever command one of his disciples to use one more than himself. He, like a tender-hearted parent, took the small cords to correct his disobedient children for making merchandise in God's house, and his reproof was sharp, too, but it was no more than a faithful parent would give to save posterity from future evil and leave the impression never to be guilty again, for such conduct will never be accepted in the bank of heaven. But the god of this world, the murderer, would be glad to claim the whole as his own progeny. I said, Sir, you see the distinction between the murderer and the Prince of Peace. He ordered Peter to put up the sword and healed the ear he cut off, and preserved the peace. The prince of peace commanded his military to follow peace with all men, and holiness, without which no man shall see the Lord. When peace is running away, run after it and bring it back again. Satan, the opposite, the murderer, would never give such a command. Therefore satan, the murderer, can never allow them to be at peace with each other. When satan captivates even nations, such as Sodom and those in the time of Noah, and his own covenant people in Jerusalem, for their idolatry and adultery, and as a sovereign in the government of his laws, in justice he could not save them, without he would take away their judgment and their will, and by arbitrary force act for them which would overthrow his own. He gives capacity and powers to act and talents to occupy and act on, for which they are accountable to him. I will neither bury nor occupy it for you, and I cannot destroy my

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attributes of righteous judgment for worlds upon worlds, and  
 allow these captives of satan to roam in adultery, no better than  
 the wild brutal tribes of the forest. Therefore to allow these  
 to propagate their species they would more and more be slaves  
 to satan. Therefore I am bound to destroy the works of the  
 devil and allow pestilence and famine to rage, and fire and water  
 to devour and sweep away my people that have rebelled against  
 me, and Noah and his family preserve to propagate their species  
 to fear and love me (oh, how long his patience), and the Jew  
 listened, but made no reply. I heard God protected England  
 once when the French came to take it, and God held the wind  
 in his fist, and when they thought to land on England's shores  
 God let the wind go and drove them back, and not one of them  
 reached the harbor. I would say glory to God for ever and  
 ever. God can control the elements,—boisterous or calm. I  
 have always advocated the Prince of Peace, and to be like God  
 it is profitable for all things, having the promise of the life that  
 now is and of that which is to come, which I and others have  
 proved. My landlord's name was Stewart, and he wished me to  
 settle any disputes among the tenantry that I could; and I was  
 so successful that he reduced my rent seven pounds a year. Here I  
 found it profitable, and others found it profitable, to stay at  
 home attending to family claims and interests, rather than in  
 going about the court-house for a week, and at the option of  
 the lawyers to send them home with sighs and tears when they  
 were to attend the next quarter sessions perhaps for another  
 week, leaving the wife and children to suffer; surely it was  
 gain to escape the greedy dogs and wolves of both classes of  
 lawyers, whom He abhors, and for whom His penalties and  
 woes are reserved. When I read John Nelson's life I admired  
 the Prince of Peace and all his followers. My long experience  
 in forming classes and holding meetings all around, and teach-  
 ing the people to be guided by reason and sound judgment, not  
 by fancy flight or feelings and whims of passion. And the  
 gentry around exulted me when they found I always promoted  
 the interest and happiness of the poor, and especially Lady  
 Earl Stuart, who would administer to the poor with heart and  
 hand. One time I went into church and she sent the body ser-  
 vant to bring me up to sit with them in their seat. I begged  
 to be excused, but no excuse would be taken. When service  
 was over, I gave a genteel bow and thanked her ladyship for  
 her marked attention and kind respect. She said she was pleased  
 to see me, and when I come to that church always to come to

their seat. I thought she deserved a bible courteous bow of respect, not to worship her, but of truthful, christian courtesy quite different from that mock etiquette of the world. When I went around these old scenes, how they had a resurrection in my mind! And when I came to Omagh, the assize town of county Tyrone, where I had been for many years a juror. I never forgot a judge's charge to the jury, saying, the law is before you that when any witness contradicts himself, or is partial to any party, you must dismiss his evidence and give it no place in your verdict. But when you find three witnesses all in harmony, without contradiction, and partial to no party, your conscience is clear to give a true verdict. I will relate a case in court of a poor man in arrears of rent. A rich neighbor wanted his place, for he would never be able to pay up the rent. The poor man said, you have the agent and the bailiff in your favor, but I have written to the head landlord and want to wait for an answer, and if he will not accept of my terms, I will then give it to you and my blessing with it. Oh, you will never be able to pay for it, and I want to plow it. The poor man said, as sure as you come over I will shoot you with this gun. He went over with the double-tree in his hand to plow the land. The poor man went backward and briers took his foot and he fell, and shot his rich neighbor. Some who were talking with him told him that he might get free. Oh, no, there is no escape for me, for the gun in my hand shot the man, the rope is for me. There were only two witnesses, and they both gave evidence that he never lifted the gun to present or take an aim, but when the man fell the gun went off unexpectedly. The jury gave their verdict, manslaughter in self defense, and the judge gave the charge, loose him and let him go. The man, not expecting such a sentence, was filled with transport, and he leaped and cried aloud, and prayed for his lordship. It filled the whole house with awe while he ventilated his joys. I thought upon the man with the dead ankle bones, how he leaped and prayed God and the life-giving name of Jesus that makes soul and body bound with joy. I have seen some lawyers that would destroy the law and justify themselves,—they were true to their client. Others would destroy both law and justice, and justify themselves,—they were true to their client. Others would destroy law and justice and destroy truthful witnesses with satanic sly and cunning, and chaff of words, and who forfeit conscience, or blunt it so as to put it past feeling, and justify themselves,—but they were true



to their clients. I am happy to say, however, that they were not all such as these low graspers of satan's dust. I have known many noble men in Ireland, lawyers, and we cannot do without law and lawyers, only have them of the right type. I have known some of these men advising settlements, that your wife and children want your attention home more than you are wanted about the court-house door with your heart-burnings and loss of time and money. These men kept to the golden rule, do unto all men as you would they should do to you, and they would not like to go to law, and would advise everyone to settle if they could. They would encourage me to settle their disputes. Some words passed and the fire kindled, and he would put it through the law, and the last day of entering the prosecution came and I spoke to him but he would not agree. So the prosecution was entered, and some time after he came to me and said he was sorry he had not agreed, for which he blamed his passion (a bad guide is passion). I went to the attorney and told him they had agreed, and if he would please strike it off the file. It gave him great pleasure to do so, and when I was going away he said, Oh, here is the money, I didn't do much for it. I never intended him to give it me. Did ever any of his profession have so small an appetite for satan's dust as this christian gentleman? I revere his memory to this day. Here we have no trouble in discovering the difference between the two kings and two kingdoms and two subjects; the one hungers and thirsts for righteousness and heavenly truth, but the opposite hungers and thirsts after the lower prince's air and dust that belong to his kingdom. I do not know much about the lawyers of St. John, but I know a little about one of them. At a voting time they came around to get votes, and they came to William Cormick to get his vote. He told them he had sold his place to me. When the lawyer found out that I would vote in opposition to him, he had recourse to the registry office and thought he would look where Cormick was registered. He could not find it, so he went to him and told him I did not register it, and that he would take his vote. He said that I could sell it again and get money for it. When he went away Cormack told me what he said. I then saw my neglect and immediately put it on record. When I came home I told Cormick that I had placed it on record and greatly disappointed them. About two months after I went to lift my deed, when I was told that such a lawyer allowed it to be detained for he had something to see about that deed. He had nothing against

it but to perplex me, he was so disappointed. About two months after I called again, and I told Mr. Chip. Drury, who, finding it was registered, like the gentleman with principle to maintain right and truth, went to the lawyer, and I believe he paid him a compliment of an open rebuke that was better than secret love. After Mr. Drury left the lawyer I went to him and said, Sir, will you allow me to lift my deed? Oh, yes, yes, with a blush which spoke he felt the power of reproof. I then got my deed passed through the right type and stamp of gentleman's right and honor. What an awful specimen of satan's goatish tribe with his catch and hook to destroy the just laws of the Province in truthful and righteous bargain making, and justify himself. He was true to his father who employed him to destroy justice and disturb the peace of the community, for the heavenly Father never could approve of such. Here we see the father's spleen ventilated through his offspring. Once I heard of one lawyer searching the record and giving a transfer, charging sixteen dollars, and another searched and drew the transfer and charged only half, eight dollars. We hear of one lawyer charging one, another five, another ten, and another twelve dollars, for searching, in proportion as the appetite ripens to seize and hold the gain. But I grant there must be exceptions made owing to more time being required in searching some men's property than others. But among all professions there are some who carry the bag and want it filled with dust. Should they betray king and country, and the Sovereign of heaven, and in the end themselves, for the canker and rust to eat them up and enhance their misery and woe forever? I think if I were in the House of Assembly I would strive to save them from satan's giving them such an appetite for his dust, and remove it beyond their reach by placing it in the hands of Mr. Drury, for there is no one more competent, none more convenient, none more faithful, truthful or honorable. I presume on this ground, for my knowledge of Mr. Drury for upwards of thirty years, and what a compliment would be paid to those who have large appetites, which unbounded avarice wouldn't satisfy. Again I take my stand by the side of my master, to save them from the rich oppressor's grasp. I have often thought that the law should be made in all civil cases to give them one trial, and if any of the parties are aggrieved let the parties know they shall have a second hearing in court and that one will be the last, for it will be taken off the file to be heard no more; therefore have all your evidence correct and ready to put a complete finish on it. A man told

me his grievance,—after two or three trials, when he gained every time,—and the lawyer told him it was repealed and open for law again. The poor man said he could keep it up no longer with the rich man. He can repeal it on for years, and keep up the trouble, and expense, and the poor man's heart-burnings for years. What an awful government is this to prevent the poor man from rising, and deprive him of the necessities and comforts of life. I hope in time they will never be allowed more than a second trial to all civil cases; and I hope the Province will look out in time that it will be attended to. It is well to have some lawyers in the House, but not many; and be sure you keep out the lion jawed ones, and the other type the wolfish graspers, for you should know as well as me, they always propose for their end. But when we meet the christian gentlemen, like Christ, who would benefit others at their own expense, such men as this stamp will never forfeit confidence put them in. When I was in Ireland, I went to visit a favorite doctor of mine, but he was across the river, and I had the pleasure of seeing some of his honorable family. He often charged the poor nothing, and others a very light charge. One said to him, doctor, your charge is very light, and you differ from a good many of your profession. In his blunt manner he said, it is a disease very smiting in our profession, a large appetite for money, but more so is the infection among the lawyers, and the clergy are more infected than us all, for I hear the Bishop of Armagh has thirty thousand a year for ruling the clergy. Though he went to church, I could not call him a follower of the chief Bishop of souls, or his disciples. He was a plain, honest man, that still appeared himself, and would give Goliath a blow on the head wherever he met him, and would maintain conscience was right, and support righteousness and truth wherever he was.

When I went home to Ireland, I recollected in that little village a distillery, three public houses, and three dancing schools, cock-fighting and horse-racing. Where did they all gather to but the devil's seminary and training school, and the public houses, where they learn the language of the damned, to look up and curse and blaspheme the name of God forever and ever. Many a time I have witnessed these awful scenes of blasphemy, and blood springing from the head and hands, and the screams of mothers and crys of, My father is dead; my husband is killed! Oh, what gritted ears, and throbbing heart, and briny tears of sorrow flowing. How like a local hell in minature! But when the Prince of Peace and his servants came with preaching

and prayer meetings, the opposite gave up and a great many were thankful for the change, and there never was a public house nor a shebeen in the village this fifty years. I rejoiced to see them again a prudent, sober, industrious people. Before I left there was a journeyman came to town who could play the fiddle, and the youths gathered around the door and he would play for them. They agreed to hold a merry gig for themselves, without telling John. So one evening I saw some of the youths dressed walking up the street. I asked the servant maid was there any preaching or prayer meeting any place. The maid said, I'll tell you, but don't tell on me. Oh, no, I'll keep your secret. The young ones are going to have a merry gig to themselves and won't let you know it. I took my hymn book, and when I went I took my stand by the candle, and I saw Miss Moore. I said, Miss Moore, is it here you are? About five weeks ago I was at your bedside, and you expected to die: and I heard you say if the Lord would spare you you would lead a new life. Oh, your broken vows; now and at the bar I must bear witness of them. She ran away, and they all followed her and forsook me and fled. Miss Moore abhorred the giddy show ever after that. There were also two Roman Catholic boys, and they were telling how they were disappointed of their merry gig. One said they were faint hearted, if I had been there I would soon send him out of the door. The reply was, No, we would let no man touch him, for he would rise at the hour of midnight to do any man good and relieve him in the time of sorrow or trouble. He wanted to try and quench the flame of our vain minds, as he said it was poor food for immortal souls to get life from; and we believe there is neither nourishment for body nor soul, but injury to both, yet in our folly we go. I must say from my knowledge of the world, and men, and things in the world, for upwards of 70 years, that spirit drinking is the most pernicious, low, mean evil prevailing among the human family. And after seeing its sufferings for seventy years, it is still the same old devil's drudgery, and they inhale their father's breath and with their father's nature they breathe it out in blasphemies against their maker and redeemer, and defy the Sovereign of earth and heaven to damn them in their maniac madness, the worst of slavery. Britain and America have abolished slavery at a wonderful expense, but I am sure slavery did not produce the amount of bodily suffering as the murderous, maddening bowl produces among the human family. But what signifies the momentary interval of the life of the body when

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compared with the suffering of the soul where the smoke of their torment shall ascend up forever and ever. As sure as God has passed the sentence they will know as well as Adam and Eve knew by eating the forbidden fruit death ensued, a separation from God's love and acceptance was death. And God's sentence to the drunkard is, to be turned into hell, and it is now as sure to him as if he was in it. If he does not confess and forsake there is no mercy for him. Adam may charge it on the woman, but his own hand took the fruit, his own lust conceived it, and his own throat swallowed it, and there is no excuse for him. Eve may do the same and say the serpent deceived her, but her own act eating and distributing makes her criminal. But of course satan would rejoice in every achievement made to this day by his betraying deception in addition to all the rest. As I was going home through the woods one Sabbath evening, I met a young man loitering on the road, and spoke to him of the abuse of himself, abuse of the Sabbath, abuse of his time and money. He was a ship carpenter and very good natured, and commenced exclaiming against himself, and it would be three days before he would be fit to do a day's work. He also complained of boys he met who enticed him in with them. But you consented? Oh, yes. You took the glass in your own hand? Oh, yes. You did not pour it down another man's throat, but your own swallowed it? Oh, yes. Then you need not blame any person but yourself, and if you go to hell you'll have all eternity to weep and wail, and gnash your teeth and cry, I'm tormented in this flame. The blame is all on yourself, for you would not allow any man to take away your reason and judgment; no, nor would God let the devil force your will or deprive you of the right of private judgment. He gave them to you to exercise, for which you are accountable, and God would not take them from you and hold you accountable for the time and talents you got to occupy for him, the giver, and to occupy those noble powers to the dishonoring of your best friend who spilt his heart's blood for you. It must be blindness and devilism to the extreme to please satan, the designer of the destruction of our souls and bodies for time and eternity. Oh, how it must please the king and god of this world by sowing to the flesh and feeding its lusts with all the conformity of the gaudy fashions of this death-stricken kingdom of satan; to the forfeiture of the soul's eternal life in the king's kingdom in heavenly bliss and joys at his right hand that never knows decay (see the contrast). Let us consider the greater part



of hell will be the loss of heaven. Think, 1. there is the golden streets I might be walking on. 2. There is the river of Eden I might be drinking of, and breathing in its pleasures unbounded. 3. The beautiful pearly gates to gaze on. 4. The indestructible jasper walls which catch the sight with admirable grandeur. 5. Oh, the Jews, Israel, his elect, precious ones, shining bright in the white linen, the righteousness of saints. 6. To exult the fountain, see the innumerable company, that no man could number, all in white array in robes they never purchased nor ever washed. They could not boast of an ounce of soap or its application to take out one stain. So they all sing glory to the fountain that washed them from all sin. 7. The beautiful sea of glass with dazzling rays, unfolding all its beauty, splendor and grandeur, and it owes all its glory to the sun and light of heaven. 8. The foundation of all the fore-going glory and life-joys is God dwelling among them and leading them from fountain to fountain, pleasureable joys for evermore. Oh, you men of reason and common sense, will you barter all the above eternal pleasures for a moment's flesh feeling, and then commence an eternity of upbraiding, both on yourselves and others that will never ease or mitigate a pain through eternity. Oh, eternal loss! Resolve that you'll never take one glass again, never let the thief in again, and I'm sure he will never steal your senses away again, and you'll be the devil's madman no more, you'll never allow your body to rest in the filthy, frothy blasphemer's chair again. I'll leave the service and office where my soul's eternal interest is in danger, and, like Moses, I'll suffer affliction and my body to be hungered and naked for the life of my soul, my better part. If they should throw brick-bats at me and rotten eggs to besmear my garments, my heart shall say to God, I give them to thee to pay in your better judgement, and as this is thy office, I don't want to take thy place or alter thy word. God has said, "I will repay." Here I see he saves me the trouble of giving one stroke or blow of mine. Now, Lord, pay them to thy glory and their good and let them know that thou hast done it all in thy wisdom. So go on, you have nothing to pay for suffering grace and trying times, and we have nothing to return for bricks and bats; he frees us of the trouble of it all, and to take in our own hands and give blow about. This act would seem to say, Lord, I don't believe thou hast power or wisdom to save; therefore vengeance is mine and I'll be paymaster myself. Who but an man intoxicated with satan's proud wine, or the slave to the maddening bowl, would

aet so (oh, what a world of maniacs there is). Let us take a glance at the cause and effects of intemperance. 1. Granting liquor is in some cases a medicine, it has killed ten for one it cured. What father would use it, knowing it would kill ten of his children and save one? Oh, he would show his wisdom and banish it from home, and save the life of those ten and let the one die without it. I would call on all crowned heads who believe the above truth to banish it from their families, and people, the supporters of the crown, the sceptre and the throne. 2. It has been the means of breaking up the peace and happiness of ten homes for one it administered peace and happiness to; and this is also true. A mother told me her husband came home at midnight and hauled her out of the bed and she was near her confinement. She dragged out a dreary existence from the effects of the kicks received. When he became sober she showed him the wounds she received, and he sat down and wept. I asked her if he ever tasted it again. Yes, he would take it again, and again. It seems to me we will never get rid of this murderer till we cut the stream at the fountain-still. 3. It has been the means of producing ten quarrels for one it quelled. This is also true, for we know it is the mischief for creating quarrels, and raises the devil's steam and flame, with fists and weapons, and every blow produces the frothy flame of hell and damnation, learning the language they will be uttering through all eternity, and fighting and screaming, and weeping and wailing the loss of the soul forever. Here we see satan is their leader in both hells, for his very nature is to destroy peace and happiness. To stop this murdering leader, cut off his avenue, cut the stream at the fountain. Every man woman and child in this great enterprise must come out and be no longer neutral; drunkards and inn-keepers, many of whom have noble minds, and know better than I do the devil's slavery. Many a time I have heard drunkards, noble professional men, too, say they wished there was not a drop of liquor in the world: then we could not get it. Poor fellows, little did they think when they were taking their half glass that in a few years their appetites would demand six or seven glasses to satisfy their cravings. Now he has you such a slave to flesh lusts as to forfeit conscience, reason and sound judgment, believing in the thralldom and miseries of soul and body for time and eternity. Believing all this it seems they are powerless and paralyzed, weak as water, and carried down the current to destruction. 4. It is the means of producing ten bad prayers for one good one. I

presume you believe with me that the devil's nature and medicine never produced a good prayer, but the effect of both operating proves the language belongs to the regions below. Every man aiding and assisting satan and alcohol is the opposite to God, their maker and redeemer. Jesus has said, He that is not for me is against me. Here, you see, you have taken your stand with the devil, against God. I say, desert the troops of satan, and join Christ's military, and never beat a retreat, but die on the battle field, expire on the plain. Let us be true to Christ, our captain, and give no quarter to the murderer, alcohol, cut the stream at the fountain. 5. It has been the means of sending ten to hell, for one it saved. There is nothing so true and conclusive as this, for liquor never was the means of any one entering heaven. When we think of the thousands and tens of thousands going down to populate hell, and depopulate heaven; when we see satan carrying away his captive slaves and how few to say, stop satan, he is not your property, he is blood bought property; give him up to the purchaser, the worst of robbery is Christ's blood bought souls. What signifies the corruptible body sinking in ruins and all earthly material floating on the waves of time, till God reserves it no longer, but dismisses it, and gives it to fire smoke and flame to carry it away? Oh, the worldling's treasure is all consumed, and for it I have lost my soul, which is eternal loss. I have no excuse; I have often been warned—What profiteth a man if he should gain the whole world and lose his own soul? I believed our bodies and all earthly material were perishable, yet I have lived to give the lie to our faith. Early and late our studious powers are engaged as if our soul's perpetuity and eternal life were to be got from it, reversing the command of Christ by seeking secondly the kingdom of heaven for the soul to get health from. Let us in the future not alter a jot or tittle of this "saith the Lord." I will neither taste, touch nor handle the unclean thing, for I know of nothing in the world that brings man's body to lie so low in the gutter of the world's filth and corruption, disgusting to any eye of prudence to behold, but satan and his agents can see nothing offensive in all this and would plead for the keeping up of the revenue. Oh, satan, this is you keeping up your earthly material in preference to the interest of souls who have laid up their treasures in heaven. I believe if we would study to please God it would be better for us in time and eternity to enjoy the treasures laid up in heaven. Since that young man told me that it would be three days before he

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would be fit to work, and that would be a pound's loss; I believe that there is more lost time among this class than would pay all the income of the revenue, and twice as much money laid out for this vapor than the revenue would come to. I have heard the highest professional men say it is nothing but a stimulus or a vapor. Such is the infatuation, that these very men will forfeit their judgment and become slaves to their flesh lusts, and lower themselves with the lowest of the animal tribe, the sow, in the mire. Where is the gentlemen of mind, or lady of taste, believing the above truth, who would allow themselves to take a step in the devil's Broadway where he infatuates and snares his flesh slaves to go at large in their swinish delights and fleshly corruptions, and glorying in them. Now let us throw the richest jewel, the soul, the truth of God, out of the question, and the future out of sight, and take the body and all earthly death-stricken material that must perish and end in corruption. Now think of what time and talent, wit and genius, the distiller has manifested to destroy God's good, nutritious food; satan and man's manufactory has taken all the nourishment out of it, and changed it into a vapor that has maddened the brain of poor, fallen, corruptible man, in which state he rendered himself useless, a burden to himself and creation, and a disgrace to society. The distiller has made money by destroying God's good food, and this man, by this vapor, is put from saving anything to support himself. Then, how many are thrown on the poor-house, prisons and asylums, or otherwise some children have worked and toiled to support their drunken father before they would let him go into the poor-house. Here we must see the great loss of honest industry to the Province and the world. The distiller and the seller make money in the world, but in most cases it melts away like snow off a ditch, hardly ever serving the third generation. One family I knew well, consisted of three sons and two daughters. They had a nice farm, and the house, by industry, was well supplied with beef and bacon. But farming was too slow a way of making money, and they joined to selling spirits to increase their funds, at which they did very well for two years. By and by they became sociable and took a glass betimes, but the habit grew on them and, to be short, they grew lazy and neglected the farm, and the sisters lost their character. In ten years they sold out and came to America. Here it did not last half a lifetime. Suppose you or I stored in our barns and cellars suitable provisions for our family, and some of our selfish, over-bearing neighbor would

come, without asking our leave, and take our wheat, oats and potatoes, and scatter them in the barnyard and let in the cattle and swine to mash and destroy it, that we could not get one meal for our family from all our stores. He unjustly destroys our will and denies our judgment, overthrows our sceptre, and is supreme over us both. Could you or I ever approve of him and allow him over on our premises, to take our place and rule again? Surely no! Everlasting separation for destroying our good food and making it to feed the low taste of mankind. Would God allow any man to trample on his authority, and take his place and legislate for him? No, no, never, no! Even the body, not to mention the soul, is suffering death and destruction, and rum, the worst of all causes, producing ten evil effects for one good one. The soul is led captive by the flesh and the maddening bowl, the drunkard's grave and the drunkard's hell the destiny. To accomplish this end, among all the prevailing evils there is none to be compared with alcohol's broad way, for it opens all the avenues and vices of the day to men. In satan's seminary he teaches his students to whore, and murder and steal, and the sooner he makes them proficient the sooner he will lift the hatch and greet them on their landing to their everlasting home, to settle up the account of profit and loss. Oh, here they wake up; and they cry, I have lost Jesus, lost heaven, lost peace, lost joy and happiness for ever; oh, my soul is lost to all that is sacred, holy, heavenly, divine, sublime and blessed, the loss of which kindles on myself; oh, this self-upbraiding, I blame myself for all, for I conceived and recklessly indulged my flesh lusts against right, reason and sound judgment. I would not wrestle against flesh and blood, nor believe, nor pray for the power from on high to crucify the flesh with its affections and lusts, and believing his strength all-sufficient yet put it off till a more convenient season. Here I may raise the cry and upbraid myself, oh, how I am tormented in the flame of self-aborrence; oh, how I have lost heaven and the loss of my soul, and living in the world, and exulting it, and boasting of its beauties, riches, splendor and grandeur, and of my learning, wisdom and science to raise me above my equals. You have all the world, instead of gaining it you have lost all. You will never have a picnic excursion on the train to make a display in vanity's fair again, nor one trip in the summer to view the earth or ocean. No, nor your boasted telegraph will never carry the word, you are reprieved from the flames. No, no; and the sum total of the whole gain is hell, fire and flames, and the



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steam of their self-upbraiding smoke ascends up forever and forever (awful thought, no end to flames, no end to suffering). To think that men in broad daylight will go through the sunbeams of heaven's truth, and from the day our Lord died to this day, they put him to death by false witnesses, and reject his kingdom by satan's false clamoring. It takes a wonderful amount of grace and strength to stem the torrent, and see and bring to light satanic cunning. Oh, if man would give thought of Christ's easy way to heaven, to look and live. The dying thief got it in a moment; the leper changed in a moment; his name made dead ankle bones leap in a moment; the woman's touch brought virtue and healing in a moment, and he said, thy sins which are many are all forgiven thee. He is more willing to pardon your sins than you are to give them to him to pardon, and he wants not your faith and prayers to merit it, for an idea like that he would not accept of at all. His attribute and law is, he has merited all, and gives it freely, but he requires your faith and prayer as your duty in simple, truthful sincerity. He accepts and says to you your sins which are many are all pardoned in a moment, because they have nothing to pay. To think how many acknowledge Jesus leaving the realms of light and coming below to endure the darkest night, and bear the blasts of winters, and scorching sun and burning sand, to seek and save us wandering ones, and toil and travel, and being weary would sit on the well and change waters with the woman of Samaria, and give her spiritual-life water for temporal. Oh, what humility! How cruel to reject, deny and despise him. His sympathy and tears were shed over Jerusalem, but he could not save them without disgracing his throne, and overthrowing his sceptre established in righteousness, and that is—I cannot force your will and make you accountable for my act and force on you; but having given you power, capacity and will to act, and you refusing to act for your soul's best interests, I will charge you ye will not come unto me that you might have life, and you the cause of your own death. Again rekindles the flame of your own self-upbraidings, and oh, would you wade them through the sweat, lies, groans, and blood, and cries that rent the rocks of Jerusalem. Why we are inexcusable, and what but the devil in our humanity could make us capable of despising such fountains of unmerited grace freely bestowed, and rush through these mountains of salvation, and ferociously go down the shelving rocks of eternal damnation with eager greed to swallow the smoke, sulphur and flame. Self-upbraidings raise the cry, we deserve it all for rejecting such

grace and mercy, so full and so free, for a look, a touch or a word. What can we do for these voracious destroyers of themselves? We cannot help nor save them from going down in darkness and smoke to blow the flames of hell forever. Well, that is true. Jesus cannot save them when they deny him and temperance societies, that spend time, money and talent on that which can do them no good. Am I my brother's keeper? Oh, take care to do duty, and keep up the cry, why will ~~you~~ die? Say, behold the Lamb of God that taketh away the sin of the world, and your duty being done leave them with me who has the efficacy to give, and that will save you the trouble of giving that which you never had to give. The Lord knows man is so sluggish that he will not get enough for himself, let alone to spare to any one. It would destroy Christ's righteous government to give you efficacy or increase to administer, for you cannot hide yourself from me, and I know you would give to thy party, and those that give the most of satan's dust, and this is the light of the angel, the transformer, and the wisdom of this world that comes to nothing. I have not one drop of oil to bestow on the opposite government to waste or destroy, but satan would blind them and make them believe they were the only true anointers. Oh, what a mistake, when Jesus will ~~say~~ to you I never knew you, I never gave you a drop of oil for yourself, and I would not destroy my government by giving ~~one~~ one drop to transfer to your party. I have established my government on this ground, and Peter is my witness, (Acts, 10:34) Then Peter opened his mouth and said, of a truth, I perceive that God is no respecter of persons. Verse 34, But in every nation he that feareth him and worketh righteousness is accepted of him. Peter, before being taught of Christ, never believed what he then preached, Jesus blessed Peter with freedom from all church clannishness and sectarian bigotry forever. We don't thank Peter but Jesus that freed him. He bears witness of Christ's true church members who fear God and work righteousness, who are accepted by him (and that settles it forever), who are Christ's church members. Suppose you had your name in all the church books in the world and went through the ordinances of them all, then return to the flesh and its lusts, and the fiery, flaming blasphemings, daring God to his face fearlessly to damn them, and the inward fire producing outward flash with the fists on the brow, and down they go in the gutter of earth and sins' polluted stream. What avails all their church boasting systems now? Here Christ, not Peter, has settled up Protestant and Catholic

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Popery forever, and Peter is his witness, that he accepts none but those who fear God and work righteousness, and the opposite, the lying, swearing, drunken Protestant, or the lying, swearing, drunken Catholic, they are both on a level, equally abhorred of God. Yet numbers of these churches in their blindness say, we are the temple of the Lord : but God says don't believe them. God knows these boasters belong to satan's air ventilators. I now insert two verses:

The men that slight Thy faithful word,  
In their own lies confide,  
These are the temples of the Lord,  
And heathens all beside.

The temple of the Lord are these,  
The only church and true,  
Who live in pomp, and wealth, and ease,  
And Jesus never knew.

And Wesley stands side by side with Peter stripping us of all our manual self-righteousness and self-importance, and exalting Christ above all, and through all, and pardon and blessings from him to whom the glory all belongs.

I want my vigor to renew,  
Thine image to retrieve,  
The veil of outward things passed through,  
And gasp in Thee to live.

I work and own the labor vain,  
And thus from works I cease,  
I strive and see my fruitless pain,  
Till God creates my peace.

Fruitless till thou thyself impart,  
Must all my efforts prove,  
They cannot change a simple heart,  
They cannot purchase love.

I do the thing the law enjoins,  
And then the strife give o'er,  
To thee I then the whole resign,  
I trust in means no more.

I trust in him who stands between  
The Father's wrath and me;  
Jesus, thou great eternal one,  
I look for all from thee.

Now from a review of all the foregoing of Christ's humility in exposing himself to thirty years of toil, fatigue labor, pain and cries, the pressure of which produced the rending of rocks, and he bore our griefs and carried our sorrows that we might have none to bear nor carry, and gives us our pardon through a faithful look, a faithful touch, and faith in his word. He saves

me now for his name's sake. He will save you ; for as sure as you exist salvation is yours. If you and I were in hell now, could we charge Christ with criminality for sending us there ? Surely not. In hell we would in justice say we deserve the flames for rejecting a Saviour's whole life spent in saving us from these flames, and we rejected him and took no interest to please him nor to benefit ourselves by him. Surely the criminality belongs to ourselves. The free and easy bestowment of our pardon, like the jailor in distress, is in a moment, and pardon in a moment. Why, our own sentence is, we free thee, Jesus, and charge ourselves with despising such wonderful grace and boundless love. None but the devil, or those he blinds and makes infidels of, would reject God, whether they be praisers or not, and the substance of the whole is the Godhead is free and wisdom is justified of her children. Sowing to the flesh and feeding its lusts with its lovers, the end is the loss of all, and the gain we have acquired is to be our own self tormentors forever and ever. Upon a review of the whole history of the Godhead, we cannot have any charge against God, but the stream that flows from the Godhead's fountain is crying after us, why will ye die. Why do you come to torment us before the time ? Away with this fountain of love and the stream Jesus crying, why will you die ? We want to hear no more of love streams from such a fountain ; our life spring and chief joys are in the tomb. This is true, and these facts prove that the devil has us captive, and his nature passing through us he gives us the element to make us delight in the low, death-stricken material, the lust of the tombs, and delighting and pleasing the old father by cutting and destroying himself, and, not satisfied with this, annoys and abuses passers by to have us all like themselves (true devilism, no counterfeit). By their fruits ye shall know them, God's own mark and the devil's equally true. Here we see again the two kings, two kingdoms, two subjects, never can be one, and Christ's military are to use spiritual weapons, and satan's military carnal weapons. Christ commands his officers in the field to fight the good fight of faith, and to contend for the faith once delivered to the saints, and continues the command to lift up your voice like a trumpet and speak, sparing not, and show the people their sins, and tell them how iniquitous it is to be conformed to this world, and we should wrestle against flesh and blood, and against principalities, powers and wickedness in high places, that is, wicked men in high offices, who oppose the laws of God and the government of

heaven. The blind man argued and contended against those wicked men in spiritual offices, the rulers of the synagogue, and he fought the good fight of faith, and you may call him a sinner (oh, how blind were these men who wouldn't see the Sun in his splendor), but one thing I know, wherein I was blind I now see. Oh, what a witness is this for Christ. Christ is the light of both worlds, outer and inner man, body and soul. Here we see Christ's new born babe confounded the whole hosts of the alien armies. Another proof of worldly monarchy, victory proved by the captive Hebrews and Daniel,—the upper king and his faithful subjects gained the victory. Think of the eternal joy when Jesus shall greet his officers and warriors home, when He will say :—

Soldier of Christ, well done,  
Rest from thy loved employ,  
The battle's fought, the victory's won,  
Enter thy Master's joy.

And with a view to this glorious end, let us unite all the civil, moral, prudent and religious forces, and block up the devil's broad way, and save our brother from woe. Let us test our love for our brother as Paul did. He wouldn't eat flesh while the world stands to be the cause of a weak brother's stumble or fall. And we believe this one thing has been the means of breaking ten hearts for one it healed, and every man believes that. Let every man be true to his faith, and to test our love for our poor, good-natured, erring brother, we will never take one glass while the world stands in order to take this stumbling block out of our weak brother's way, that is, cut the stream at the fountain, and to carry out this object let me be the first to subscribe my name (John Collins, of Collinsville, St. John, N. B., Dominion of Canada). I hope there is not a man in the Dominion, or in the world but what will do the same from their hearts. I am sure God will accept of the stand we have taken, for it's one with himself, inasmuch as he approved of the young man for his morality, civility, and just dealings with his neighbor, and God will approve of us just the same, though it is not religion, but it is the way to prosper and raise religion. The Lord saw he wanted to be his own saviour, independent of the Father appointing his Son to merit his salvation, and bestowing it freely. Oh, satan, this is you that would overthrow the God-head's sceptre and take his seat and legislate for him, (oh, satan, what an amendment you'd make!) Oh, your nature in your followers would amend and make them all



in favor of the world, the flesh, and yourself, the God of this world, the thrice triune forces against the upper three in heaven, and the upper God makes very little of satan's dust, and invites him to give it to the poor god's peculiarly respected ones. God did not force him, nor take free will from him, and he by the choice of his free will, keeps the bile on his stomach should he die in its suffocation. Here we see his own will and choice forfeits all the treasures of heaven. He could not expect a Master's wages by disobeying the Master's command. No, never, no. So here God prefers the soul and its treasure in heaven, and we cannot err in throwing our influence on the side of God who delights to save body and soul in time and eternity, and by obeying him both will be saved. I presume we all believe God's ways are best, and act on our faith and when we have opportunity employ our powers, time and talents with God to save an erring brother from the gutter of earth and the low degradation of sin by removing the stumbling block out of the way. Here we call all legislatures broadcast the world over to lead the way and test their respect for self-interest in prolonging the lives, health and property of their subjects, the supporters of governments, sceptres and thrones. But above all, the interest you take to please God in using every possible means to save the souls of your subjects, to lay up their treasure in that indestructible house not made with hands that never knows decay, to wear the crown and wave the palm, and shine in the white robes where the sunbeam's smile shall never set through all eternity. Here we want you on the Lord's side to lead the way to life eternal (and I want my sovereign, queen Victoria, to be at the head of all the world to lead the way), and let us never take one step in the devil's broad way where it is death eternal. Go on, and shout as ye go, in the heavenly fanning breath, the breath of God and his strength, it's like life eternal. We will follow in the rear, and all unite, all temperance societies, teetotalers, Sons of Temperance, Father Matthew Societies, Templars, all that are able to lift a pebble from the brook lift it and give Goliath Alcohol a blow on the head, and quench the flame of his proud boasting breath. Jesus will bruise satan's head, and, with a flight more rapid than a seraph's wing, take them up from satan's broad way to sit in heavenly places with Christ Jesus. Oh, hasten the time when a nation will be born in a day. It is most conclusive that there is no neutral ground,—you must take your stand to aid and assist God to save souls and people heaven (though we cannot save ours, pity is ours), otherwise you

must take your stand with the devil to aid and assist him in the world and the flesh to depopulate heaven and populate hell. There is nothing more conclusive by you assisting satan and his agents, you assist in depopulating both earth and heaven, which character would be a disgrace to humanity and a pest in society. If a man for a capital crime has to be executed to-morrow morning, and the law admits that if any man loves the criminal so well as to die in his stead he will be accepted. A friend comes and says, "Put the rope around my neck; rather than that he should die, I die for him, but I enjoin upon him, my loved one, for his interest in time and eternity, as a token of my love to him, during the life I give to him to enjoy that he will obey my commands for his interest in time and forever. Read the first psalm,—Stand not in the way of sinners, nor take counsel with the ungodly; watch and pray: for this is the channel by which God conveys his anointing oil and life springs that raise you up to heavenly places and give a disgust against all the flesh lusts, sin and woe. To be short, I command you, as far as your time, influence and talent go that you will blockade satan's broad way, where all the other streams and avenues find acceptance in the low grades of society and fleshly corruption. I ask you never to take one drop of liquor more while you live, and enjoy the life I give you. My dying request is to please me by so doing." What does common humanity reply? Yes, my true lover, I believe thou never gave me a command to injure thy loved one; that thou gavest thy life for mine, to save my soul and body in time and eternity, I believe it is my duty to obey thee as it is my interest for soul and body in time and eternity. Thou only requirest the death of my flesh lusts and lovers, and I see there is nothing more reasonable for my body in time and my soul in the future, its future blessedness. My common humanity in justice says, While I love and enjoy the life you bought with thy life and gave me by thy grace I will crucify the flesh with its affections and lusts, and neither touch, taste nor handle that vapor of man's manufactory, the maddening bowl; and to please thee and benefit my soul and body I'm done with it forever. I do not give myself much credit for this stand. When I was fifteen years old I was reading the rules to my class, and I read, You are not to drink spirits except in cases of extreme necessity. That moment I reflected, was it necessity when my father and I took two glasses a piece at dinner yesterday? How inconsistent a leader you are, telling them not to take it and you taking it on the sly. I asked my father would it be right to dismiss the

rule. My father said, John, keep the rule. This strengthened my judgment and by keeping the rule I used only three table-spoonsful of spirits as medicine for fifty years. I deserved no credit for giving up a habit I had never acquired, a flesh lust that was never formed. But I have known many who deserve great credit for overcoming both by faithful integrity and firmness of principle. Once a Methodist minister and I went begging for money to build a preaching house. We called on a rich gentleman who received us with all the gentlemanly courtesy possible and treated us to cakes and wine. I took the cakes, the minister took both. The gentleman rose and took the server, saying Sir, I would be pleased to see you take this wine for I assure you it is as good as Ireland can produce. I said Sir, I beg leave to be excused; I act from principle and never use it except at the Lord's table and in cases of extreme necessity. Oh, principle, sir, it's all right, and laid down the server. He acted the gentleman, for no gentleman will infringe on the right of principle. I was never more tempted to take a glass than on that occasion, because of his courtesy and liberality, heart and hand, and the gracefulness with which he gave. Through all this my father's voice was present with my own judgment, "it's best to keep the rule, John," and I feel grateful to my Heavenly Father for conveying himself through the channel of Father Wesley and then through my father to his son John. I rejoice to say that after sixty or seventy years proving and advocating this rule and principle I am determined to fight and maintain them still. After getting the money I saw that the minister was a little backward, and I thought I would be mouthpiece for him. I said, sir, I was thinking not only for the beverages of your table but for your liberal and free bestowment of your money that it would be the duty of the minister to have prayer with you if it would not be offensive. By all means. He rang the bell and the family came to prayer. After prayer I got my hat and the gentleman said to me, You did not introduce yourself to me. I thought you knew me, sir, but you know my father David Collins, very well. Oh, yes, I thought I should have known you, and I am very glad to see you. Your father's cousin, attorney Collins, does most of my law business. When will you come and dine with me. I said, sir, if it would be convenient on Wednesday I will do myself the honor and pleasure of dining with you. I went and dined with him, and had a pleasant, happy time. Hewas glad to hear and talk of the love of God in the heart, and I prayed with him and bade him a long farewell at his own hall

door, with tears flowing from the fountains. I went to the village again and we formed a temperance society in the school house. There was a blacksmith, a Catholic, who was one of those kind, generous, obliging men whom all Protestants love, but whose good nature made him an easy prey to his seducers. We wanted him to our meetings to prepare him for Father Mathew who was coming. He came to our meetings and I wanted him to sign. But no, he could not trust himself. I persuaded him to sign for the next month, and he did. At our next meeting we honored him as the first speaker. He said, I need not be hiding from you, my neighbors; the night I signed my name my wife had but a poor dress, without a chemise, and my children were not fit to be seen at the door for nakedness, and our bed was straw with a sheet over it and a quilt over all. I am happy to tell you, my kind neighbors who will rejoice with me when I tell you, it was one of the happiest months in my life, and the work was of a profitable kind and payed down, and my wife is clothed from top to toe, my children have new dresses, and we have new blankets and bedding; and when Father Matthew comes I will take the medal, and be done with the maddening bowl forever. He took it and kept it, and they became a respectable family, esteemed by all who knew them. But the close of his speech was the best of it all as he said, "When I got the money and threw it into my wife's lap, whose heart I had broken, her face shone like the full moon." Cheers and reiterated cheers.

Some of the lassies would say to me you should write upon courting and marrying righteously, justly and truly, for some say it cannot be done without telling lies. It seem it is a delicate subject, for I never heard of any one writing how it should be righteously and truly done. As you have got it past you, you might write a little to us about doing it. I was ready to ask how did you gain their affections without giving them a squeeze or a kiss. I said those that wanted that to gain them, I looked upon them to be very surface minded and guided by the impulse of passion and feeling and those that are carried on the balloon of chicanery and fancy flight. These would not have me, and I made a happy escape by them denying me, and these whimsical parties saying and gainsaying that their minds are such that they are afraid to commit themselves to them; but when I came to those who were governed by reason, judgment and good sense, suitable to my taste, reason and judgment, and every word I said was believed as true as the bank cash down. Here we form

a union of truth and harmony, and believing alike in symmetry of heart and mind, it will always make life's joys and sorrows in sympathy, sustaining one another in bearing each others' burdens, and thus fulfilling the law of God, in casting all their cares on Jesus who bore them long, long ago. That same Jesus is able now to bear us and our burdens, too, but he wants us to test our faith by rolling our burden on him.

Now, to gratify the wishes of some of my young females, I write to them my courtship. When it was expedient for me to marry, my mother said to me, John, I'm not able to take care of this house any longer, and the two servant maids are making away with the flax in the loft, and my limbs fail me going up stairs, and I'm not able to take care of anything now. She said, Who would you make choice of? I said such a one, who pleased father and mother well. She was on a visit at our place and they saw her, and I saw her at love feasts and fellowship meetings for four years, and for that time in mixed society she had the manners and gestures, principles and piety, that pleased me above any others whom I thought I could get. I never let her know I had any regard for her, and was always guided by reason and judgment, never allowing myself to be captivated by passion or feelings. I was thinking she might be away or dead before I would have a place to bring her to, or I might be dead or change my mind as it is so common in this changeable, death-stricken world. I said to my mother you know you are pretty high toned, and I would not like to bring any one here to disturb your peace and happiness for your short time here. She said, Get her and I assure you I'll put up with her. Write to her and let her know your intention of seeing her on that subject if it is lawful and expedient. I found paper but no ink. She sent a servant maid to the school-house who brought pen and ink for me. Then I wrote to her that I was about to change my life and that I would pay her the first visit on such a day, to treat with her on her suitableness for me, and me for her, if there were no forbidding circumstances to prevent me. She replied, saying, I am always glad to see you as a christian friend, and there is a meeting in our house that evening and you may come and hold the meeting as you have done before; therefore I leave it with yourself. I went and held the meeting. The next morning after breakfast we went to the parlor and sat down. I said, Now, you and I are Methodists, and I subscribe to that rule which is applicable to us now, that is, we are to read no books, sing no songs, and keep no company which cannot be used in the name



of the Lord Jesus. I would wish to bow in prayer to honor the Shepherd of Israel to lead, teach and guide us, and she was much pleased; so we knelt and asked wisdom from above. After prayer I said to her, I heard you could get a young man in Portadown who could keep you walking on carpets, which is quite different from a farmer's life where you will have a good deal to see to; you will have two servant maids to see to, and the poultry, geese and the goslings, calves, and the lambs when weakly. But you have been raised on the farm, and have you any objection to all this? Oh, no; I'm familiar with such on the farm. So I think you and I need have no long preamble of words about our decision of choice, since we have been mingling in society these four years past; and now I'll give you my consent, and I'll ask yours on the same ground. As far as I have known of your principles and piety, your manners, gestures, appearance and family connections, I give you my consent before all others. Now will you, as far as you know of my principles and piety, manners, gestures, appearance, and family connections, give me your consent before all others? She hesitated a little. I told her if she had anything objectionable on her mind not to give her consent until she was satisfied. But, I said, have you any reasonable objection against me? She said, I suppose not. Well, I think I will claim you as mine. I then gave her the first kiss to seal our truthful sincerity. We got married and I brought her home. One Sabbath morning I was going to meet my class, and she asked me what time I would be back. I said I expected to be back about three. It was between four and five when I got back, and my wife and the servant maid came nearly a mile to meet me. I said, why, what's the matter? She said, You were to be home at three o'clock, and like Adam's sons and Eve's daughters justify yourself. Well, there was a sick and dying man who sent for me and I paid him a visit first, and yours secondly. Here we see our short-sightedness, and do not know what a day or a half-day may bring forth. Now, to improve this as I am with you most of the week, say, Lord, take care of John; I leave him with you to bless him, for he is of no use without thee, and rest assured that God being with me can take better care of me than you who are absent. Believe this and it will save you from all your needless anxiety and useless thinking. I am happy to say to the glory of God's grace which gave her peace and happiness, and also my comfort, she acted and lived up to it. Other leaders' wives on a dark or rainy morning would hold the stirrups of the saddles and not let their husbands put

their feet in them, and discourage them by saying they would catch cold and be laid up and be afflicted (what prophets!) They could not trust God with their husbands' bodies. But mine could, and between twenty or thirty years in Ireland, blow, rain, or snow she never would hold it from my foot, for she was as anxious for the conversion of souls as I was,—we were equally yoked. One of our maids was convicted of sin and in great distress. One Saturday night she spent till near midnight in travail of soul for deliverance, and on the next day, the Sabbath, my wife took her on the car with herself. That day there were seventeen souls converted in Cookstown, and our maid was one of them, which added to our glory on earth, and not only to us on earth but to the angels in heaven; and she came down justified like the Publican, and we knew it by the fruits born on the boughs and branches of her conduct, instead of romping and carrying on, the anointing oil moulded her to sweetly walk in the valley of humble love. She loved to please her Master in heaven and us on earth.

We had our different views in transacting our domestic business, but we always made out to get amicable agreements. Once I got a fine flag stone cut to put before the parlor fire, but she objected and wanted a ton slate, it was so much nicer. Well, I granted her the right to have the most to say inside the house and me outside; still I differ with you, for I believe the stone is the best in the end. Now let us end the spat by casting lots to see which of us shall get our choice. Let the maid get two straws, a long and a short one; whoever draws the long one shall have their choice. She drew the long one and I am going to Coisleland on Tuesday and I'll bring one home to you. I did so and it looked very nice for four years, when it began to crack and break up. I asked her if she would have another slate, or if she'd allow me to put in the stone. She said yes I might put in the stone. So I found this was the easiest way to settle all disputes. One asked her how she got on with the old folks, who are pretty high. She said we have our different views of doing things, yet I find it my duty to bear with them, for in their way they are putting everything to the good; therefore, I obligate myself to bear with them. At the season when turkeys or lambs came in she had a little rye reserved and she would give it to them, and the old babies hailed it as a mark of respect, and she gained their affections. She said she was sorer at my father's death than at her own father's death. The grace of God placed in her three jewels which I could not but admire: 1st, her wisdom; 2nd,

her caution and prudence; 3rd, her meekness and gentleness. I did not know the want of her until she had passed away. We could talk and tell of our early life, our birth-place, both human and divine, and would sing these verses we learned at home :

With joy I remember that once happy place  
Where Jesus revealed the light of his face.  
That was the dear place where my heart was set free,  
Where Jesus revealed his salvation to me.  
Oh, yes, I have found him, he comforts my soul,—  
He is heaven's Physician, he makes my heart whole;  
Though oft I have grieved him he loves as before.  
He is come, I have found him, I'll lose him no more.

And we have often talked of the emerald gates and jasper walls, and the rivers of Eden. A few nights before her death she woke me saying, Do you see that beautiful sea there. I knew she was in a vision, and said, Is it the one that John saw? Oh, yes, said she, we'll go, we'll go, we'll not stay here. I interrupted her by saying, Where are you going to? To Jesus, you know; to heaven we'll go, we'll go. She exhausted herself, and slept quietly. In the morning she told me of the happy vision she had of Jesus bringing her home to heaven. I told her I felt the influence, too. Another night she got out of bed and asked where she was going. I said, to the fire till we warm ourselves. I took her in my arms and said to her, Put your head on my shoulder; and she did so. When she woke up she said, Oh, John, why am I giving you so much trouble in nursing my feeble body? I am bound to do it, for you are as welcome to my arms as the day you shone like the rose and lily in the verdure of spring and summer. Everything you want you shall have while here you stay. Her disease was a decline, and in a few days she passed away to her home and rest in heaven. I would have felt it severely had not my reason and judgment taught me that my Lord does nothing wrong. He knew when to take her, when her heart was full, and, like David's, overflowing, beyond the river to ventilate her life-joys in praising her Ransomer and giving glory to the fountain for ever and ever. It gave me resignation when I felt my cup running over, and had the new tongue, and with my heart spake the language of both heavens, the heaven of grace, that is Glory to God in the highest. This language was used and sung at the birth of Christ, Glory to God in the highest, and on earth peace, good will to men. My namesake, John, heard it sung at the time of his visit across the river; he heard the white robed company sing to Him that loved them and washed them in his own blood, be glory, glory to God

and the Lamb forever. I love to breathe the air of this heavenly place to this day, and I hope to sing it as I go across the river, renewing the theme to be extinct no more.

I want now to give you the history of another courtship and marriage. A gentleman who had a house and cloth shop went to pay his respects to a lady of independent fortune. The first time he paid her a visit she said to him, I here you are keeping company with three tipplers, is it true? He said that once or twice he had been in company with them, and he saw no harm in taking a glass; he wasn't going to be a drunkard. If you see no harm in it, I see that much harm in it that it would be the means of our separation forever; for to see you coming home a half maniac, bereaved of those noble senses God gave you, like the swine in the gutter, where all the brutal low grades of nature are hatched and brought forth, I could not bear the sight of you and I would make you so miserable that you couldn't live with me, and I would expect to die with a broken heart. So do not come back again to see me on that subject. He went away and considered the matter, when his judgment said she was the sterling gold, and I'll have her if I can. He went to see her again, and asked her if she had any other objections to him than that of taking a glass? She said, No, you are a gentleman in manners, person and appearance, and your house and business are such as would give your wife a comfortable home, and that's everything, but tippling would make it a miserable home to me. You would be nothing but a nuisance in my sight. He said, I'll settle all that, and give it up for your sake. To be short, they got married. After a year had passed away, I went early one morning to buy some goods. She said to me, I'm glad to see you, for you have something to do for me which no other man can do. What's that, ma'am? She said, to separate my husband and I. (This was a sound of alarm). My husband came home drunk last night, and I am not going to live with him any longer, and you must separate us. I'll tell him to get up for you are here to take breakfast. My horse was put up, and I stopped for breakfast. She said, Sir, you have betrayed me, and I have kept Mr. Collins to separate us, for I would rather die than live with a tippler. When you came to see me first, I told you I would make you miserable and you would make me miserable. I forbade you to come again, but you came and asked me had I any other objections but that of taking a glass. I said no, but that is everything, destroying soul and body for time and eternity. You said you would give it up for my sake. Was it for my sake and comfort that you

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came home drunk last night? What do you say to that? He said I gave it up a year for your sake. A year, a year; if you had said ten or twenty years you would never have been mine. Therefore you have betrayed me. Mr. Collins, you must, you must separate us, for I cannot bear the smell of him in the house. Here I was in a dilemma indeed,—I must separate them. I said to her, Didn't you understand him when he said it was given up for ever for your sake? Yes, Mr. Collins, no understanding but that. I said, he should make that good to you, as you understood him, and I would make an amendment that you now write and sign that from this hour you'll give it up for ever for her sake, and I will sign it as witness. He began to think. I asked Why do you hesitate for a moment? Why, if you do not do it so sure you will forfeit your character and your business will decline, your house will be left desolate, a place for owls to rave in at night. He wrote and signed it, and I witnessed it. He kept it, like a gentleman. Some years after he was invited to speak in a temperance meeting, and he said he had been enticed away by three tipplers. He experienced standing and much more sitting with them that it begets recklessness and a deadness, leading us away from the interests of home. His advice to all the young would be not to stand with tipplers, much less sit with them to inhale the stagnated breath of their offensive lungs. He said that one of the three tipplers drove his horse against the shaft of a carman's cart. The shaft struck the horse in the breast, knocking him on the man and killing him. The second went a short distance from home to take a glass. The night was wet, and in morning his wife went after him, and found him lying on his face in the water trough, dead. The third is a drunken sot, neither good for the land nor the dung hill. I rejoice that I am standing on a temperance platform, like one that has escaped from the gallows. It is greatly owing to the efforts of my lovely wife; do you see her there (cheers, cheers.) For his faithfulness he rose high in the scale of respectability. After that I formed a class in their drawing room, and went with them to the penitent bench without a blush in my face, but a lightened, gladdened countenance to see the travail of my master's soul, and with angels to rejoice in seeing sinners coming home to extend the kingdom and government of the Prince of Peace; and many a happy interval I have spent in their society since that time. But when I belonged to satan's chicanery fair, I would rather go behind the trees in the garden than be seen at a penitent bench, though all protestants believe as far as consent goes, its Christ's

office to give repentance. But it is of little consequence, the place where he operates; the essential is to break the hard heart from the wild stock of nature, and be ingrafted into Christ, the living vine, and draw his juices, sap and graces to nourish them to bring forth fruit on every bow of their conduct. Christ's humble nature brought the woman to His feet and knees trembling and full of fear, and, though He knew it, yet she told she touched Him because she had need of Him. Here he gives conviction and conversion and healing in succession. She did not get it from the best penitent bench in the world, Jesus' feet and knees, but from his sweet words,—Woman be healed of thy plague. No one ever got a blessing from the penitent bench, name, sect or party. In His humble nature He said, "He that humbleth himself shall be exalted," and He is always pleased with a broken convict heart, that He may apply the balm of healing. His word is spirit and life, and we encourage them to come and hear his sweet voice,—Neither do I condemn thee; peace be unto you, I am thy salvation. Be not afraid, I am thy God, and I will uphold thee with the right hand of my righteousness. The soul takes him at his word, Jesus, thou art my God, thou art my salvation. He fans them with his life breath, and they inhale the air, and give utterance to the new tongue and language, glory, glory to God in the highest. Amen and amen.

Again, a young man came to see a female and talk over their suitability for each other. When he came she was putting out her washing on the clipt hedges at home. As she lifted her basket he took her in his arms, about to give her a toss on the ditch. She says, what do you mean? Oh, I'm making free with my intended. She says, desist in one minute; do you think I would allow any man to throw me around like a dog or a cat? He went off and considered the matter, and thought she was the real mettle and wouldn't be imposed upon. I'll go and beg her pardon for my abrupt manners, and ask the liberty of coming to see her on the ground of reason and righteousness. He asked her, and she said, Oh, if you have come to your senses and right mind I will. So they amiably and agreeably reviewed their situation. When he was going away he wanted a kiss, but she said, I'll give you one if you will. When she had her mind made up that she would marry him, if they were married, and then she would give him two, and a third one into the bargain. That endeared her to him more than ever. I write this that young females may learn a lesson from these examples of firmness. They were married and lived happily

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together, on better principles than captive whims of passions and feelings.

Another female of very respectable family had a young gentleman paying his respects to her. Her parents had forbidden her to keep company with him, for he was one of those fops who are all outside display without much substance in them. She could not see it with a father's eye. After two years company keeping on the sly he left her to mourn his absence, and near her confinement. Her married sister took her in and by and by the baby died. She came to me to intercede with her father and mother for her, and if they would take her back home she said she would never disobey them more. I went and talked with them, but they could not think of taking her in, for they never had trouble like it. It is a great grievance I admit, yet the prodigal son was taken back when he confessed and forsook his sins, after having spent all he had in riotous living. Still they would not take her back. Well, God has said for us to forgive one another their trespasses even as God for Christ's sake forgives our trespasses, and if you will not forgive trespasses (when the law clause is met, that is,—forgive and forsake—you are bound to forgive) and God says if you will not forgive trespasses, neither will your Heavenly Father forgive you your trespasses. You and I have sinned and He will not save us in our sins; but when we confess and forsake, He then saves us from our sins by giving us a disgust and abhorrence against the sins we formerly loved. I sympathise and am ready to share in the sorrows of the father and disobedient daughter, and I do believe her confession is genuine and true; and recollect, sir, God has bound himself not to pardon you until you pardon her. This I tell you with the strongest confidence in God. Yet after all he would not consent. I determined I would try an experiment. I took another man with the woman and I, one on each side of her, and came to the hall door. It was opened, and her father and mother were standing in the back part of the hall. When we came in she dropped down on her knees and cried, Father, mother, forgive me; I have broken your hearts, but if you will take me back I'll never grieve you any more. I'll never disobey you again; oh, father, forgive me, forgive me. They could stand it no longer, and with tears they took her by the hand and brought her in; and, indeed, witnessing the scene brought tears to the eyes of all. If common humanity can have so much joy, how much more joy must there be in the heavenly home, where sin and sorrow are no more. Let females take

their best friends' advice, trust not in man nor in the arm of man in whom there is no stay. I'll prove the foregoing, and take that noble females example's. When the young man shows signs of imprudence, like her, dismiss him, and if he comes again and wants a kiss, don't be ashamed to tell him no, but when we are married you will get two or three as your lawful right. You will find honesty will always be a benefit to you.

Again, a lady in ill health said to me, Sir, would you think it would be right to impose my impure system on any gentleman? I said, what do you think yourself? She said I think it would not be right. I gave her credit for her truthful honesty, and said I would make an amendment, if he insisted upon having you, that you tell him of your impaired state, whether it was in the back, spine, or pain in the chest, or sprained ankle, or whatever it may be that forbids your quick step on the floor: and that your principle is never to deceive him, for you could not bear to be afterwards told that you betrayed him. She said to me, Sir that is an improvement. She went away and recovered her health, got married, and lives a comfortable life. Oh, blessed humility makes all her homes happy, and many a home is made unhappy without it. When I see a father's proud high-mindedness that he would not in his stubborn will submit to God in his clearest sunlight, then satan's pride in man gets him to deny God, reason, conscience and judgment. Oh, but the devil is stubborn in his nature: Her father was much obliged to me for my perseverance, and said that when I brought God's law on him, that He would never forgive him, he saw it in a light he never saw before; and when I brought her in he heard her cries, and his proud heart broke down, and he felt humbled in his conscience. Again, a second reflection arises from the case. I ask could any father or mother against whom she had never trespassed or disobeyed accept of her and forgive her? No, no. Could any other god, or priest or minister, against whom she had never trespassed or disobeyed, accept of her and pardon her? No, no. Here God teaches us forgiveness, man with man against whom we have sinned; and as we all have sinned against God, therefore God has to pardon all our sins. God has said whosever sins ye remit they are remitted, and whosever sins ye retain they are retained. I retained his sins on him when he would not forgive his penitent, broken hearted daughter, and binding his sins on him he broke down and obeyed God, who gave him peace of conscience and expelled his pride, satan's stagnated breath. Any man that alters this word, spirit and nature is

opposite to Christ, is antichrist. God taught me this doctrine practically sixty years ago, when I reproved a boy for playing foot-ball, spending his health and strength on trifles light as air, neither good for body nor soul in time or eternity. Didn't you kick it yourself? Yes, said I, and I know the folly of it, how satan would fill me with his proud wine to boast of my active limbs when I would take the ball from all equals. I see we have no time to lose here but to improve for our souls' interests, to be fitted for a long eternity. He got in a passion against me, Oh, ye hypocritical Methodists, you are nothing but a deceiver. When the devil got his steam up so high, I made off, and owing to a little oil it passed off easy without being offended, and I wanted no revenge. Glory be to God for such a fountain of anointing oil and grace. Aaron had it in his day, and it overflowed, covering him from head to foot. How blessed to obey Christ's teaching,—When you are reviled, revile not again; and when you are chastened, threaten not. About three years after, he took sick, and, thinking he was going to die, sent for me. I went and asked him how he was. He said he was very sick, and asked me if I remembered the time he called me a hypocrite and a deceiver. I told him I did remember it, and that passion got the better of him that time. He said it had grieved him ever since and he believed I was right and he was wrong. This he confessed and said, I beg your pardon for such wicked treatment. Why, God is teaching you as he is teaching me, forgiveness, man with man. I rejoice freely to forgive your trespasses, and more willing will your Heavenly Father forgive you. According to His own word, and I believe it, you have two pardons on the spot. God would never allow any man to take his place, nor to take my place in this case. Whoever gives an explanation contrary to this is a deceiver and an antichrist, opposite to Christ, that is to overthrow His government, take His seat and amend His laws. He slowly recovered, and was one of my best friends ever after. I want to exalt how God's grace saved such a weak and helpless worm as I. I had two sheep killed by a neighbor's dog. I pursued him home and enquired whose dog it was. The woman said it was her son's dog. I told her he had killed two of my sheep and I wanted him killed, lest he should kill more of them. He said here is a rope to hang him. Two of John's sisters ran and told him I was going to hang his dog. He came like a lion and said what are you going to do? I told him how his dog had killed two of my sheep and I wanted him killed. He called me

a liar, and said there was nothing but lies in me. He put up his fists and said he would knock the nose off my face, and beat me while beating was good for me. I said, John, if I am a liar as you say, it would be too good for me, the whole face should be knocked off me; but the sheep are there to be seen. But still he would not believe me. The girls took hold of my legs to put me down. I put my hands on their backs and they let me go. John gave me the foot to trip me, but I stood firm. He caught me behind and choked me for about a minute, but I loosed the handkerchief and breathed freely. Then Jesus' words came to me,—When you are reviled, revile not again; when you are chastened, threaten not. Believing it, I found I could do it, and I went away without my temper ruffled. Yet I designed to poison or shoot the dog, but I saw him no more. Oh, we don't know what God can do for us, and I felt more and more like praising that Jesus who can calm the ocean in the midst of a storm, who made flames powerless and locked lions' jaws. John came to the carpenter to get his cart repaired, and the carpenter not having suitable timber directed him to me. He said that I would not give it to him, and asked the carpenter to get it for him but not tell who it was for. He came and I gave it to him. I see you got it, said John. Oh, yes. Did you tell him who it was for? Yes. What was his charge? Nothing. Oh, I can never forgive myself for the way I treated Mr. Collins. I think he could have smashed me up in two minutes, but he didn't lay a finger on me. He became one of my best friends, and after thirty-three years I called to see him, but he had passed to his home. His son bought a book from me for the respect his father had for me. I also went to his sister, one of those that caught one of my limbs to pull me down. I asked her what became of the dog. She said they put him out of the way so that he wouldn't kill any more sheep of mine. Again, when I came to the place, I recollected one of my Presbyterian friends came a long distance to stop me from preaching. He said, you ought to know better than to preach without going through the classics and being examined, and pass through the senate and go out a sent man. I answered, I have learned the catechism, and so have you, and you believe God has foreordained all things whatsoever come to pass. If he had worded it, He has foreordained the way to glorify Him in all things whatsoever come to pass, but they put necessity in the time of probation, and God doesn't do that, but when probation ends then He places necessity. The righteous are

righteous still, and unholy are unholy still. And according to your foreordained decree necessity is on me, for I preach Jesus the best I can, and this has come to pass. Do you think you will break God's decree and stop me? I do think you will fail in the attempt. But satan, the old blunderer, would have us quarrel about names and creeds and chaos of words abstractedly from the spirit and nature of them to keep them from abuse. Now you and I are one, practically, throwing the words Presbyterian and Methodist out of the question. I will allow you to believe in an elect number, and you believe, very naturally, that you are one of them; will that belief save you without seeking and looking to God? Oh, no, we don't exclude a second means. Well, I thought so. I believe Christ died for the whole world, and that there is not one man, woman or child that does not live by his meritorius death. Will my belief in this bring or gain me a blessing? Not one. What you ask is the law, and you receive Christ, the gospel, the end of the law. We seek, look and believe in the one name and fountain opened on Calvary's mountain. We are saved by grace through the channel of faith, not of works lest any man boast. When I seek, look and believe, I receive it from that one name and fountain alone, independent of prophets, popes, priests, kings, apostles, or any other in the place of Him who says, I am thy salvation. My heart says, yes, Jesus, thou art my salvation; thou hast spoken the word; I'm saved by grace through faith; my soul shall live, my soul shall live. Like the nobleman, my soul shall live. He said, Go thy way, thy son shall live, and he proved the Lifegiver conveyed life to his child by his word (having talked over matters we perfectly agreed). But there are others who would not agree with Christ or I. They would not allow parents to present their children to God, much less the parent's faith as a channel of blessing. He never made a law for a child to believe or teach itself. Therefore the baby is not bound to obey a command and a law it never got (oh, satan, in your unreasonableness you would do it). You are the opposite to God, and we are beginning to know your features, and your sons wherever we meet them. I was going to make a distinction between grace or faith, but I was thinking I wrote it before. I want your sympathy as I had with her. She was very old and subject to wander. She would say to me, I believe I told you that before. Oh, yes, I would say, but a good story is nothing the worse of being twice told; and being old babies we felt at home and had all

things common. I was born July 15th, 1788—the year of the rebellion in Ireland. So I'm a pretty old baby. Now, I'll be 80 the 15th of July, and no doubt many of the learned sages and critics will laugh at my book, but the child feeling the warming glow from the Parent's bosom, can smile to see their rage against the baby that has such security.—After wandering around I come to reconcile grace and faith. Now, as the gifts and callings of God are without repentance, like the talents. He gives capacity, reasoning powers to judge between right and wrong, to receive evidences, whether human or divine. God doesn't take these powers from us and exercise them for us. The scripture says by grace are ye saved through faith, and that not of yourself; it is the gift of God, not of works, lest any man should boast. Some argue faith is the gift of God, and others that grace is the gift of God. We may say on the whole that they are all the free bestowment of God. God has put it in order, grace saves and the channel of its communication is faith. To illustrate this, say a man had the gift from God of capacity to build a mill, and in his judgment he formed a race to conduct the water on the wheel and a sluice to turn the water on and off the wheel. In this sense faith saves us, for the wheel would never go without the power, water, which puts the whole machinery in motion. God has given us the power to act, and our duty is to lift the sluice by faith, or put it down in unbelief. He will neither lift the sluice nor put it down for us; this duty he leaves with us, and when we keep the sluice up we then know that there is nothing impossible to him that believes, but when we keep it down He can do no mighty works because of unbelief. God's hands are bound or open, as Moses or Elisha prays, and in His wisdom he organizes and governs all. He proves his organized system when he said, Roll away the stone. But her unbelief said, I need not for He is four days dead, and stinketh. The sluice is down, but faith came by hearing God's words and lifted the sluice, and opened the channel. He said, Did I not say unto thee if thou would only believe thou shalt see the glory of God? It is not your place to take mine, or judge me whether I raise him or not that rests with me and it is your place to take me at my word and prove your faith by obeying me, and rolling away the stone. This is the God who is the resurrection and the life, now and at the last day. He taught her to believe, and he did not weaken her faith when he said, Lazarus, come forth. Here we see the difference between the



disciples and God's command. They said, In the name of Jesus Christ rise up and walk. But like an independent God, he says Lazarus, come forth ; I will that thou be clean ; be not dismayed, I am thy God. He gave his name to the disciples to use it, and he gave the efficacy when truthfully applied, and he withheld the virtue of his name from the hypocritical priests who would steal his name, and take away from his disciples the honor of using it. The name is the one that the angel named him, Jesus. It saves from sin, and raises dead bodies and souls to life. To him be glory, glory to God and the Lamb for ever and ever, amen.

I wander back to the village again. Two decent women disputed owing to story carriers. One wet day they met in the street, and began arguing, and from arguing to blows, throwing each other in the mud. They were brought before the bench of magistrates in Stewartown, and were about to be sent to prison. Lord Stewart, the head magistrate, asked had they any one to give them a character. They both said, Mr. Collins would. I was called in, and they asked me if I knew those female characters. I said I did and had known them for sixteen years to be civil and obliging to one another and to all around them. But there are story carriers who are mischief makers, and in an evil hour their passions overcame them. Now, gentlemen, I would submit and observe to you as it is the first transgression of the kind I would ask you to dismiss them, and threaten them that if they come before you again you will lay a heavy hand on them. The gentlemen dismissed them, and there never were women more thankful, and often since lamented their inflammatory passions. I write this to warn decent people against tattling tale bearers, and I would advise them to bridle their tongues and live the stories down rather than argue them down.

A cure for smokers. A boy left a public house and came to me to hire him. I told him he need not come to me, for I had heard that he was an awful smoker and as there was no one in our house who smoked, we didn't want the smell of him about the house. I think the dog when he would smell your spit on the floor would run from it, and I assure you that he would not take it in his mouth. He said, I want to come to you so that you will put me from smoking ; for if I had as much more wages it would all go for tobacco. Well I have here a paper from Dublin with a cure for smoking in it. First, resolve that you go to death's door before you give way to the

lust. When you rise in the morning don't be idle a minute, and when you get your supper go to bed immediately, thus keeping out of the way of smokers. Use sugar candy, licorice ball, ginger, cinnamon and almon, once a day for the first week. Take some medicine once a week. Use these things alternatively, lest it would grow to be a habit. The boy engaged and did very well till the third day when he began to sink down. He came to me and said, Oh, master, I cannot stand it, I must have a smoke. No, indeed, I'll let you nearly die first, and when your last breath is going I'll give you one to recruit your health. You came to me that night and said you wanted me to stop you, and I must be faithful. It is only when the last breath is leaving you that I can allow you to have a smoke. Well, I can't do half work for you. I don't care if you don't quarter work, I'm bound to stop you from smoking. He put in two more days very poorly, but the sixth day he says, I'm better, I think I'll get over it. Didn't I tell you you would, for patience and perseverance performs wonders. He set his mind to abhor and disgust it, making no compromise with it, which helped him. When he left me he was decently clad, and he said it was telling him two years' wages that he came to me. Several others have tried and succeeded, while some by tampering with it have gone down into Egypt again to be slaves to their filthy flesh lust, lowering the finest machinery God has ever made to crown all his works. Oh, to see them puffing up their steam and scattering their filthy phlegm around them, disgusting to any eye of taste. And think of the females that they are lowered to wash after these brutal tribes, in railways, kitchens, closets, rooms, parlors, and bedchambers. I will mention one circumstance. I have slept in bed with one of these perfumers; and all night I could hardly bear the stagnated air from him. In the morning I looked at his pillow and there it was all besmeared with slavers of tobacco from his jaws. I asked was he not ashamed to see that filth that ran from his mouth. Think of our fine females stooping down to wash your nuisance away. I believe the ground hog in the desert would not leave his bed as filthy and offensive as you did. Why, the very dogs about our homes would disgust it, let alone indulge their flesh lusts on it. Here we see man, the noblest of God's handiwork, a disgrace both to his maker and himself by dishonoring his dignified reason and judgment, living and acting as if he had neither, lowering himself lower than the lowest of the low brutal tribes

of the forest. The only apology he made was that "gentlemen use it." They are a poor refuge to take shelter under; and he does not deserve the name who would be led by the nose rather than his understanding. Gentlemen! why, such are only fit for the asylum who are bereaved of their judgment and reason. They are not fit for any office in God's noble creation to legislate, govern or rule, for they are below the prowling animals of the woods whose nature is to seize his prey, and tear and eat the flesh, and drink and fill himself on the life blood of his victims. Such gentlemen as these flesh slaves are not fit to govern animals when they make themselves to be below animals. I hope people will prove themselves of noble mind and keep such men among the lower animals who suit them best. Let every man, woman and child honor God and themselves, and raise the cry, away with our flesh lusts and brutish delights, and let their consciences and truth declare they belong to those who are fit and competent to rule and govern. Prove it by saying, I will never put a pipe or a cigar in my mouth, nor a plug of tobacco in my jaw while I live. Take the field and die a veteran on the plain before you beat a retreat.

In my babyish wanderings I have come to my beloved city, St. John, N. B., my adopted land. I live twelve miles out of the city, in a place I called after myself, Collinsville. The evening of the fire I could see the smoke of the city rise like high mountains. I thought the city had got an awful sweep, but did not believe it was so bad until I went to the city and viewed the destruction. My heart saddened within me when I saw the shattered wrecks of that splendid building, the Victoria Hotel, and Judge Ritchie's great brick building, and opposite it, Mr. Wiggins' building, and Government Post Office. At the time it was built I was ready to say it was proof against all fire. When I saw it after the fire its blocks of granite were rent in twain, and the building was sunk in ruins. I will not take time to tell of the ravages made by the flames as they swept all before them. I heard the noble, energetic and skilful firemen, with all the engines and water, had to fly before the fierceness of the flames. I heard of a lady who, seeing that she could not save anything, thought of her new hat, splendidly equipped in conformity with the fashion of the day, and ran and put it on her head. She had not gone far when a spark caught in the dead rags and rosy bushes and set them in a flame on her head. She pulled

it off and leaped on it, and ran for her life. It is true all that a man hath he will give for his life, and a good many lost all they owned and their lives, too. I also heard of some females who were on their doorstep when the flames surrounded them and they victims to the fire. The rich and poor were on a level then, pulling to and fro. How soon He can sink the mountains to valleys low. I heard one man congratulated that his property escaped the great conflagration. Yes, he replied, it is mine to-day, but it may not be mine to-morrow. I hope we will take a lesson from this truthful saying. The fire proved it true; men went out in health and strength in active life, and in half an hour their prison walls fell like other walls a prey to the flames, and their spirit unclothed before their Judge. The fire broke up many of my happy homes where I had the pleasure to blend in kindred spirit and talk of Jesus and heaven, our happy home, and sing Zion's songs in our native air. They lift us up to things above and make us for some moments feast with Jesus' priests and kings. My society is a noble society bannered under the Prince of Peace, and no matter if they were as poor as Lazarus, angels are their servants. He that has begotten them is the greatest of all and the servant of all, and he brings them up to the noble spiritual family of royal birth divine, and in sweet humility gets down at the Heavenly Father's knee, like Mary at Jesus' feet, and the two being one we catch the smile of both, and return the glow. We rejoice in our rulership and cry, Abba, Father, my Lord and my God; to me above all gods thou art. When I came out here I preached in the streets of St. John. I visited round and found in a good many places they had neither fold nor feeder. I then turned my attention to the poor where they had the most need, and like the apostle Paul, I preached publicly, and from house to house. When many became members of this noble family, though among scrub bushes and gummy trees, I felt as happy as if in the palace of a king. It sweetened labor and made toil happy in the midst of all toil when we met with the royal family of the King of Kings, and who would get lowest and most of His divine nature, humility. When in the city I would occasionally preach, and one time before I went home to Ireland my voice broke down exhausted. I went to Ireland and on going through the land of my birth I found my lungs expanding and voice getting stronger. When I came back to St. John I was afraid of my voice breaking down again, but viewing the great calamity which had befallen

the city with emotions of sorrow mingled with joy, I got up on the steps of the court house, and Mr. Marshall, captain of the police, gentlemanly and respectfully approved of me addressing the people. I believe it could not have been without his permission. I know that there was money scattered to and fro never to be gathered, but, by God's providence, it turned out for my spiritual profit and benefit, and my experience gave birth to hope, and I prayed that the God of the elements and controller of events would rule it so that it would be a blessing to us. I believe we need the rod and small cords from a loving Father's hand to make us passive and to stoop down and get the oil to heal the scars, and throw ourselves on His staff to sustain us amidst the murmurings and complainings of selfish flesh. With these reflections I felt cheered amidst the gloom, and as I identified myself with the people of Saint John, I addressed them from the steps of the court house. I thought of the first relief from Marysville, Fredericton and our neighboring Republic, and how they sent goods as soon as they heard of the homeless and destitute, before they had the means of cooking for the multitudes of homeless ones. When I thought of my brothers and sisters in humanity losing their sleep, and toiling, baking and cooking all night, sending it down to satiate the hungry suffering ones, I said, is not this the oil and the staff from Him, the great first cause of life's fountain? First my heart said, I thank thee, Lord; then my heart filled, my breast heaved and tears overflowed the fountains, and I said, let my tears say thank thee and those thousands of conveyances to the hungry and homeless. All the Provinces, America, England, Ireland and Scotland were not less worthy of my tearful thankfulness. As Thou art paymaster for a cup of cold water, pay them, Lord, with a palatableness to hunger and thirst for the deep, still waters that ever run in valleys low, in the lawns of blessed and happy humility; and may they ever rise and lie in God's pastures green. In his exceeding great and precious promises He invites them to eat and drink abundantly, my beloved little ones, my childlike, passive, simple, dependent sheep and lambs, to whom I have bequeathed my arms to carry thee in thy weak and feeble infirmities. I rejoice that I have made unto you wisdom, righteousness, sanctification and redemption. I said there is an abundance of pastures green and waters still and deep, and no exhausting of them. They have supplied patriarchs and inspired the prophets to tell in the future the brighter glories

of the Son of righteousness with his government on his shoulders. To bruise satan's head, and the last enemy, death, He conquered himself by dying. He fed the disciples and empowered them, by giving his name to them, that they triumphed over devils and cured diseases. Then he gave them a double boon to heighten their joys, their names were written in heaven. They got these names the same as John and Christ got their names, but there are some who would laugh at recording babies' names either on earth or in heaven (how wise they are!) God is unchangeable and he has established forever the duty of parents and children to himself unchangeable forever. We must leave these laughers to laugh at the ignorance of the recorder of babies' names in heaven. There was abundant to supply martyrs at the stake when Jesus extracted sin, the sting of death, from their souls; and crossing the river and renew the theme, and thank God who hath given us the victory through our Lord Jesus Christ, for ever and ever (what encouragement after all.) I once had a tract which recorded the circumstances of a martyr who was to be executed. His wife was a devoted, pious woman and a poet. She encouraged him to rejoice that he was exchanging a momentary life for an eternal one. She said, when you get on the scaffold read this and then go. When he got up he read it, and I now write it.

No more, loved partner of my soul,  
 At disappointments grieve;  
 Can flowing tears my faith control,  
 Or sins our woes retrieve?  
 Adversity is virtue's school,  
 To those who right discern.  
 Let us each painful rule  
 And each hard lesson learn.  
 Tho' wintry clouds obscure the sky,  
 And heaven and earth deform,  
 If on the sure foundation lies,  
 The castle braves the storm.  
 There calumny no more shall wound,  
 Nor faithless friends annoy;  
 There faith and patient hope is crowned  
 With everlasting joy.

With the apostle Paul he could say, let me away to my crown, my white robes and the palm; yes, away, away from earth's corrupted dust. It will neither spot nor stain them, nor dim the crown that ne'er shall pass away. I confess that I love to get up to the holy of holies, to bask in the sun's unclouded



beams and breath its air. Another improvement and use we should make of this calamity. I must get on the rock Christ. When Christ's attention was called to the temple of man's architecture, to admire the fine splendid temple and refined carved cut stone, He did not see with their eyes nor with the light of the transformer. Why, you would think he was blind, hardly paying attention to them, then casting a dusky shade over all their beauty. The day is coming when there shall not be one stone left upon another, but they will be trodden down under foot. Here we see satan getting in on our fallen nature, carrying us away captives by the lust of the eye and pride of life. Christ admires the internal spirituality of both temples, the temple built without hands where he blesses his spiritual members to go on extending his spiritual kingdom in his spirit and truth, for Christ's kingdom cannot be built on nor supported by lies; his own temple he made for his own residence. He said, Know ye not that your bodies are the temples for the Holy Ghost to dwell in. Here we discover the nature of Christ, who does not admire the outside shell of the cup and platter of either of these temples, which he has designed for corruption, death and destruction. He is just the same to day that he was eighteen hundred years ago. He commanded, Let not your adorning, my disciples, be the outward adorning of the hair or wearing gold and costly array, but the ornament of a meek and quiet spirit, which, in the sight of the Lord, is of great praise. About sixty years ago I could not but admire Mr. Wesley's oneness with God. He wanted his people to dispense with all needless and useless ornaments. I never changed from God and Wesley to this day. Oh, what a wonderful change have I seen this last 70 years, and now I see rosy bushes and bundles on the back, and bustles on the thighs, all needless and useless ornaments. When I would be giving it to them some of them would say, are you going to destroy bread? No, keep you busy at every thing christain, clean, plain and convenient, and spend your time pleasing and honoring God, and you'll never want anything that would be good for you if it was affliction, bereavement or disappointment. When they were neglecting all domestic labor and listening to Christ in the wilderness, he would multiply loaves and fishes before his hearers should faint on the way. The devil wants his flesh lovers to be independent. If you leave the heavenly pleasures with Christ Jesus and go with the goatish tribes up to the high hills and barren rocks of pride's

ambitious mountains, on which no blade of grass grows to give nourishment or life, you must come down to Christ, the shepherd's, pastures to get life preserved. The goats may think they will live on scrub moss and barren rock, but it will be the death of them in the end. Satan will keep and entertain them feasting upon the tree of knowledge to enlighten the world and make all mysteries plain, and in their fancy flight he will fill them with his proud wine fresh from his still eye, and then have them boast of the eminence on which they stand. In various shapes and forms they say me and us, and there is no superior. I was thinking it would be a great blessing if the Sun of righteousness would rise and flash his glorious light on you, and seal your eyes, like Saul of Tarsus when his eyes were sealed that he could not see one object in all the world's greatness and beauty, and put you through the same operation so that you could not see the finest imaginary and glowing picture. You would not want them, but would rather say like David, turn thou away my sight and eyes from vanity. This is man's best estate in fallen humanity. It is like chaff, here to-day and away to-morrow. Three days and three nights he had satan's proud wine digested, and now starving, gives them a suitableness for pastures green and waters still. He entered that moment that Annias named Jesus that met thee in the way hath sent me to thee that thou shalt receive thy sight; that moment he entered the kingdom and opened his eyes on a new world, and the first greeting was the Holy Ghost entering his body and brought to his remembrance whatsoever the Shepherd had said unto them. I have said eat and drink, oh, my beloved.

Some attribute the causes of the fire to this and others to that, and there is no end to conjectures. For my part, I never attempted to unfold the thousands of God's mysteries, which he reserves to unfold himself in his wisdom as it is meet. For me to unfold one of his mysteries, I'll never attempt it. Therefore I'm content to die in ignorance and be a fool before I would attempt to take such a stand. Christ kept himself a secret when he talked with his disciples by the way, and he thought it a fit time to reveal himself at the breaking of bread. He thought it would be as well for them not to pry into the future, but be content with the present and past. They could reflect back how their hearts bounded with love, and at the present another glow from the same fountain. They know it's neither conjecture nor inference, for from his own lips he

opened to them the scripture, independent of any Greek philosopher, doctor or professor. It's the rock to sustain and rest on, the Son revealing the Father, and the Father the Son, and the Spirit witnesses the life spring in their hearts, the love fire within, independent of all ministers, priests and popes. What a blessing for disciples to keep in the narrow way with the Godhead three, never going with seducers in their broad way. Conjecturers say the pride of St. John, with their drinking and dissipation, needed a sweeping. I'm sorry there is so much of this carried on in every city. I will give my Master's reply to those who pretend to know more than any other person. See Luke 13, v. 1: There were present those who told him of the Galileans' blood Pilot mingled with their sacrifices. Jesus answered. (that's better than me,) suppose these were sinners above all others, because they suffered such things. V. 4: I tell you nay, but except ye repent ye shall all likewise perish. V. 4: Or these eighteen upon whom the tower of Siloam fell; think ye they were sinners above all others who dwell at Jerusalem? V. 5: I tell you nay, but except ye repent ye shall all likewise perish. Oh, the vanity of fallen man, that has carried him so high as to lose sight of himself; but Jesus brings us to our level, that is without we repent we shall perish too. The same destiny awaits you. Oh, hear the wisdom from above, cast out the beam out of thine eye, for there is so much corruption you want them washed and cleaned before you attempt the mote. It is also true God swept Sodom and Gomorrah with fire and brimstone for their sins. He buried them in Noah's waters for their sins. He drowned Pharaoh's host because he would take God's family and govern them independent of the purchaser and proprietor. And Coradatha and Artimus for attempting to overthrow his organized government by presuming to take his seat and legislate for him, and they got Pharaoh to take his office; but he buried them alive by immersion, thus proving the truth of the most learned Greeks that *baptizo* is to sink down and cover over. They have the highest authority in heaven or earth, both shell and kernel, God's act and deed confirms it, no higher power can be for immersion. There is no question but sin was the cause of all this, and as a sovereign he keeps it in his own hand to bind and loose, and he allows no one to take his office. When John, grieved like Himself with the ungodly, wanted to call fire from heaven to consume them (as Elisha did), He gave John to know that it was best for him who possesses all wisdom, righteousness and judg-

ment to call fire from heaven. And, John, don't be too hasty, but wait until I commission you as I did Elisha, and don't bother about the whys and wherefores. You are not doing like Elisha; wait till I temper your heart, then you'll be fitter for doing my work. I believe it would be better for all the Johns in the world to be fools rather than be wiser than God and all he has written. His disciples might say, why did you let the storm rise to have us screaming and crying, save or we perish, and us not committing any known sin. Oh, what you don't know now you will hereafter; I never told you you were to go to heaven in flowery lanes and beds of ease. Again, they asked whether it was the blind man's sins or his parents' that he was born blind. He tells them that neither of their sins was the cause of his blindness; neither did this man sin nor his parents, but that the works of God should be made manifest. In other cases sin was the cause, but in this instance it is to exhibit in the noonday a more generous display of the sun of righteousness, both light and heat, bright as the beams above. May it shine more and more on benighted souls.

With respect to the St. John fire, it is true that man may strike a match and scatter the sparks, but the greater power holds the winds in his fist. He gave it ventilation on that occasion, and the reflecter who came through the scene may say, when the great day of his wrath is come who shall be able to stand the fierceness of the blast of his displeasure? Oh, when I think of many going through the fire stealing and pilfering all they could get hold of, and not sure but their own stuff had fallen a prey to the flames, and the soul a slave to the flesh's appetite, aiding and assisting the flesh to gather and store for it to live on. The soul is made to live on the word that's spirit and life, not on earth or dust; it's only a lodger, a tenant at will. If one of those thieves had fallen into the fire, he might give his last look and say, farewell, for you I have lost my soul. Oh, how satan blinds the people to get them to believe that his dust would give and support soul and body. Resist the liar and deceiver, be firm and true to God and he will fulfil his word, and the devil will flee from you. Suppose here is a parcel of goods, butter, pork, beef and webs of cloth; the merchants and their clerks are all in confusion; satan whispers now is your time, seize it now and you'll have an abundance for a year. Conscience whispers the truth, it's not mine. But if the owner would tell me to take it, that I might as well have it as let it burn, then I could take it with a clear conscience. Again I say I'll not do

any wickedness and sin against God, bringing guilt on my conscience, but I'll take God on my right hand and on my left hand and by his wisdom and strength I will not be moved; and thus resist, be firm and truthful, and you will be as the Hebrews were in the fiery furnace, not a hair singed nor a stain on the conscience. The devil smells the fire and feels the scorch, burnt up alive. So we see in God's word the destiny of both characters. I will now state a circumstance that happened in Ireland. There was a man who had no provisions and could get no work to do; his neighbor had plenty. He and his sons went and filled their bags out of their neighbor's pit of potatoes one night (satan always wants his servant to do business at night, when no one can see them). He looked all around before he put them on his back. His son said, father, there is one place you did not look yet. Where is that? You did not look above. Yes, my son, God sees us. He emptied the potatoes back and covered them up again. In the morning he humbled himself and told the man all the truth. He gave the man and his son great credit, and gave them both work. He became a respectable man and abounded in plenty. I believe in truthful honesty, and God will accept of it even in the times of hunger and nakedness; it is best in the end. Some looking at the destruction of the devouring flames would say, there must be awful suffering in consequence of their homeless condition; but I would say, glory to God in the highest for the Captain of our salvation, who moved on the hearts of the people and made them like his own liberal heart and outstretched hand. In love streams their money flowed from their fountains over the earth and ocean. I do not doubt that if I knew all the fountains which ushered out their streams, I would be telling with pleasure about some flinty, hard rock he had smitten, and the stream ushered forth. Here, here take this fifty or a hundred pounds—send it to the suffering, they shall not die parched with thirst while there is water in the rock, and bread or manna in the store. Eat, drink and be thankful for you got it all freely, without your sowing or reaping. My heart would say, glory to God and the Lamb for such full bestowments, and glory to God and the Lamb for their timely suitableness; glory to God again and again for their inexhaustible fulness that knows no end. I have lost by the fire myself, but they were little when compared to the losses long ago. I have learned in this seminary to dispose of it in this way: what I can help never to look or grieve about it, but help it, and what I cannot help never want to look at it, but leave it with him who is the controller of all events. I look to him for

that charity that hopes the best of every thing. God does not deceive us (like the lower god), and he gives us to know that if we go to heaven we will have to go through much tribulation, a land of briars and thorns in the flesh. There is no better way than to earn your bread by the sweat of your brow, and in this sphere of industry the sun will never set on you, and there will be no night there. I don't know any better way to get through the thorns that can't be removed than to toil, labor and sweat away, pray and believe, crossing the river greeting Jesus,—Lord Jesus, receive my spirit, and like Stephen enter heaven with prayer. Last night on my bed it seemed as if I could not control my thoughts; some times awake and other times half awake, viewing the contrast between the two gods and their natures. The upper God's nature for truthfulness and honesty, and that's profitable for soul and body for time and eternity. The lower god's nature is lies and deception, carrying on his mischief in the dark to lead them into the blackness of darkness forever. My vision or thought lead me to the first stand he took against God and lied to deceive them and to deface his image in the chiefest and choicest of his creation. When Eve resisted the tempter from the authority of God th... they were not to eat of that tree of knowledge on pain of death, the first opposition was thou shalt not surely die. He takes them away in a vision to material fleshly corruption, the lusts of the flesh and the lusts of the eye, the pride of life and he brings to the vision of the eye the beautiful fruit. In the excitement of the gaze on the beautiful fruit she forgot her spiritual life-giver. The lust of the flesh is sweet and palatable to the taste. Here they were farther in the distance from God: Ye shall be as God, knowing good and evil. This vision above all crowned them, and being blind in satan's balloon of vision, they conceived and consented and brought forth sin and death (and we, conceiving to him, are brought forth in his own nature, earthly, sensual and devilish, the father's beloved son). And hundreds of years after that he came lying and offering his dust and government to Jesus, but Christ, not conceiving him, never could be brought forth his son, and resisting him He gained the victory and bruised his heads. Here we see the foundation of the both gods, both kingdoms, and two opposite subjects. The lower subjects seek this world and find in it all their pleasures and treasures, money at will to attend all the amusements and earthly display their hearts could wish; and probation ends. The head is laid on the pillow near death, he gathers all his companions and commences to feast. Oh, you



cannot enjoy their sumptuous feasts, and gaudy dress, and merry jests, for they are poor food for a dying soul. Mr. Talmage describes some women who spend for wardrobes, and dress and jewelry one thousand a year. Satan is carrying them in vision and fancy flight, and one glass after another of his proud wine, fresh from his distillery, captives their maddened brain. They look around to see if every eye is looking and admiring them above all the stage actresses on the platform of the fashions of the day. In a display of this kind suppose you were to strip the kernel, within which is the jewel and valuable substance; they are naked in a moment, frightened at themselves and want out of sight behind the trees of the garden. Yet all this time Satan in a vision carries their maddened brain adorning his death-stricken dust of various shades and endless colors. In gazing at these they have lost sight of the jewel within. Satan blinds them and never wants them to look at the make or the jewel he has made, but keeps them in the dark until he awakes them in the blackness of darkness forever and ever. Otherwise they wake up in the death-bed when the heart strings are breaking; then bring your thousands and tens of thousand of wardrobes, jewelry and diamonds to your eyes, and say, behold these beautiful robes. Oh, I cannot see them; my eyes are glassy, and are sinking in their sockets; take them away, I can be entertained no longer by satan's vision with a maddened brain. In conclusion I'll see satan's beautiful yet to the eye dimmed with death moth-eaten and rotten garments thrown to his dust. They cannot take one yard of this stuff nor a tint of the colors across the river. We believe this is true, and the end of all the subjects of this world. Lord, bless these observations to the people that they resist the devil, who leads them by vision to death and destruction. It appears the world, the flesh, and the devil is getting the victory. There are some of them beating a retreat from the battle field. Our captain's command is fight the good fight of faith, rail against flesh and blood. But they shrink back from the smitings on the face and the pulling out of hairs that would cause the flesh to smart. I feel obliged to Mr. Talmage for his straightforward stand against vanity, and extravagant abuse of clothes becoming men and women of reason and religion, opposite to satanic vision. I heard of a revival lately in the States where a lady got converted. The result was she cast off her jewelry and needless ornaments from her person. Otherwise the corrupt bile from her senses would stagnate the pure air from her soul. How true was the scripture verified in

her case. When a stronger armed man comes in and spoils another man's property and takes his place, the inferior has to bow to the superior; so when Jesus adorns and embellishes the mind with his meek and holy nature, that borrows and reflects the sunlight of heaven with its warming glow, comes joy and peace. Cases of this kind were not rare in Mr. Wesley's time: frequently pious people stripped off their jewelry and some sold it to support the gospel. These were but small sacrifices compared to these holy souls in the days of Christ who took joyfully the spoiling of their goods and rejoiced that they were worthy to suffer for the name of Christ. Oh, how the world reeceeds and disapproves when God fills the heart to overflowing, like David's cup when it overflowed. What a new man it made Paul when the Holy Ghost entered his body and God made it his temple. He never carried another bloody letter from the high priests to injure either soul or body of the human family. He got bannered under the Prince of Peace who would not hurt a hair of any man's head, and having put on Christ's armor he then fought against the world, the flesh and the devil. There's not much trouble when Christ's sight, wisdom and strength levels them all before him. I know in many instances this is true. I recollect of being in a revival meeting fifty years ago in Ireland, and there were two beautiful ladies came in their silks and satins, and their ostrich feathers flying. When their hearts were broken and they were sowing tears, I think they never thought of their feathers, and God blest them. Some time after when I met them they were as plain as possible. I asked did any one tell them their former appearance did not become christianity? No, the monitor within did it all. God gave them a new taste of mind and they could not see the beauty in such clothes as they once wore. They replied, You may shoot a bird through the wing, and break the a foot, and it may draw blood from each place, but it will fly. We were shot through the heart, and our feathers dropt. I am happy to state that during my stay in Ireland these ladies lived, as the scripture terms it, with their lives hid with Christ in God, independent to all the world's bubbles, noise and show. It was easy for them when born by wisdom and strength divine.

Another circumstance that exalts Christ saving poor sinners. A man and his wife left Upper Canada to come to Nova Scotia, to be buried with their friends. They stopped in St. John to rest. Two boys left them tracts, and coming out they met me and asked me if I had time to visit a man and his wife both dying of a decline. I had twenty minutes to spare, so we went

in and asked them how they were. They said, very poorly. I asked them if they had any hopes of a better country. They said no, if we had any hopes of a better country we need not care how soon we leave this one. If you come to God's terms you can soon have hopes. Oh, I don't know, there is a great distance. I say, sir, there is no distance,—God is everywhere and has the blessing with him. Don't you believe God is able to save you? Oh, yes. Don't you believe He is willing? He said he could not doubt that, when He sent his Son to save sinners. And are you willing to exercise that faith that you are to be saved now? I don't know about now, and don't know that I have any faith. Well, you acknowledged that he had the power and was willing to save you; now are you willing to exercise these two degrees of faith that he will save you *now*, for there is no to-morrow with God. The woman that touched Him by faith had virtue. The jailor believed at midnight and was accepted on the spot, and he and his house were baptized before daylight. The dying thief's short prayer on the cross was answered in a moment when he offered his villainous sins to the fountain then open, without a priest, or a minister, or moving one finger to assist in washing them away. He saw the cross and the blood, like the bitten Israelites, when they looked, the poison was taken out of the flesh and life restored, without a pope, priest or minister of any name or creed, for there is none of them higher than the angels, the fellow-servants of the prophets and apostles, who offices are like finger posts to point and cry Behold the Lamb. Now let us sing these verses and go to prayer:—

Jesus, thy far extended fame  
My drooping soul exults to hear.  
Thy name, thy all-restoring name,  
Is music in a sinner's ear.

Tho' eighteen hundred years are past  
Since Thou didst in the flesh appear,  
Thy tender mercies ever last,  
And still thy healing power is here.

The two boys prayed and I prayed, too, and when we rose they both professed to be blest of God. I said keep humble, watching and praying, and persevere in the way. After that I called to see how they were getting on. She said she was one of the happiest creatures under heaven. She was far happier than him, for if she weakened in the night she praised God, and God bestowed double honors on the weaker vessel.

There was no benefit in us three; the benefit all came from the banker's acceptance. She said she was brought up a Roman and he a Protestant, but they never bothered themselves about religion at all. She said, I was thinking the priest's prayers and my own would fit and prepare me for heaven; but when I heard you say the dying thief had not to move a finger, nor any one else, priest or minister, but looked to Christ, who pays and pardons free, my heart filled with joy ever since. She never had a dark or clouded hour till she died. Oh, how easy God's way is to get to heaven, when we get rid of these self-righteous eclipsers of the sun.

Again, on my travels abroad I slept one night in the bed with another man, and it was 12 before we got asleep. He was a plain, honest man, and candidly expressed the truth as we talked. He said he always believed it would be his privilege to be converted and become a child of God's; but he put it off again and again. He was advanced in life and thought he would double his diligence. He said, this last quarter of a year I have given myself to reading and praying, studying all good books, and also fasting and praying, but getting no better; and I think I'm one of the lost ones. I said he was right in persevering and praying on according to the light he had. When Christ seemed to forbid the woman of Canaan by telling her it was not right to give the children's bread to the dogs, her perseverance called forth his greater approval,—Oh, woman, great is thy faith (not the daughter's but the mother's, which he accepted as the channel, which he himself has appointed to convey his blessings to their children). Paul persevered in prayer till he got the answer, but not his wishes, for the Master in his better judgment thought it was best to let the thorns make the flesh smart, and then keep him busy to get oil to heal the scars. His experience made him more competent to direct others where they could get all their supply. I said, keep on enquiring and God will give you victory. What if you would lose sight of all your lawful and religious duties and take a look at the Lamb of God that taketh away the sins of the world, yours among the rest. The brazen serpent was only typical of Christ, yet it healed for a look. God appointed it as he did his Son on the cross to behold, and he gave the efficacy to both of his appointments, what all the men in the world could never give. You can never question God's love when he gave his Son, and you can never doubt the Son's love when he left heaven and was clothed with our clay to be despised by men, to toil and travail, to be spitten upon, and spiked for the

chiefest of sinners. Honor him with your sins and they are away in a moment. Were you to live to be a hundred years old you never could make or fit yourself better than you are now to be saved. You believe God has not to wait to gather strength or love to save you now, for time or place is no object with God who is everywhere and has his blessings with him. You need not rise from my side to be saved, and like the dying thief, behold the sprinkling and atoning blood of Christ that cleanseth from sin. Let your heart by faith say, it can cleanse now; and you are saved now. I said we have talked a great deal and it's midnight; and I fell asleep. Many a time I thought of the man, but never heard of him until I went to Mechanic Settlement. A Mrs. Campbell said to me, didn't you convert a man at Little River? I said, quit your jesting now. She said, some word it that way. There is nothing of it, said I. Oh, yes, said she, wasn't there a man by the name of Bustard stopped with you at Mr. Smith's on Little River? I asked, is that man converted? Yes, and no one doubts it for he is out of the pit and praising God on the rock. I went to see him, and rejoiced with him. He told me that when I fell asleep he thought over our conversation and could not doubt a word of it, and I believed His blood cleansed from me all sin, and my heart lightened and joy came, and I praised God. I was going to waken you but as you were sleepy and tired I slipped away to the kitchen fire, and praised God till dawn of the morning, and then left, like the eunuch on his way home, rejoicing. Here I would answer the enemies, these tare sowers. It was not me converted him, and I was sleeping when God converted him. He did not require my help, nor that of a pope, bishop or minister, of any grade. When the interior eye of faith touched him, virtue flowed. Many times since had I the pleasure of fellowship with him in true christian brotherhood. I am happy to say that through Christ's strengthening grace he was enabled to persevere till finally he reached his home. To God be all the glory, the undivided glory, forever and ever, amen and amen. This is my seminary and training school, God revealing the Son, and the Son the Father, and the Holy Spirit bearing witness to the truthful unchangeableness and righteousness of God, spiritual divine teaching in the deep things of God that carnal minds cannot comprehend. I now come to give my Baptists some advice, to confess to God how you have eaten too much of the tree of knowledge, and it has puffed you up, and the devil has snared you. This is right to tell on the deceiver. Ask God for his grace and meek humility to extract satan's pride,

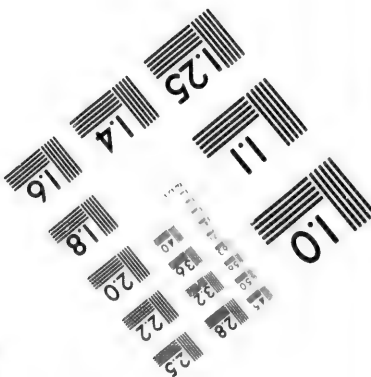
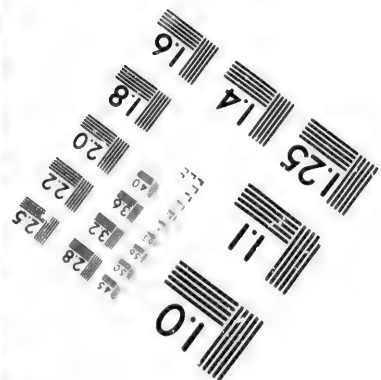
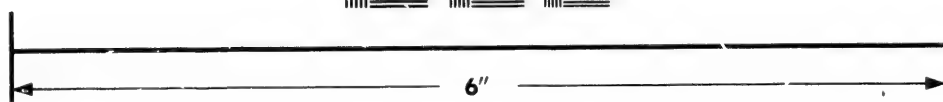
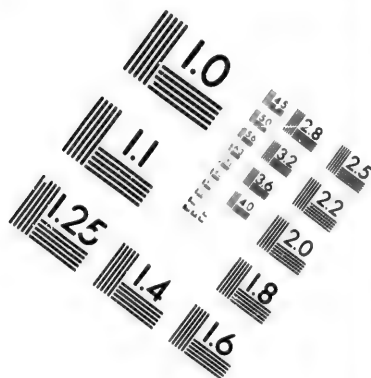
poison and death from the soul, and as God was manifested to destroy the works of the devil no doubt God will speak peace, and the holy calm will come, and peace like a river flow carrying all the rotten logs and rubbish from your senses and keep the stream pure. Sip no more at your largeness but come to Jesus' feet clothed in your right mind, away from the tombs and satan's dust and dead material. Satan likes to have the goats butting and hooking all they can get at, and blow out the prince's air, my church is the first church and it will be the last. This is satan in his essence and substance, having the people contending for shell, leaves and chaff, getting them to believe that they will get life from them. God has placed them in their places, but the devil would reorganise for God, and show to his agents his superiority to make a god of words, the sounding brass and tinkling cymbals. But God placed the means, ordinances and churches in their right places. He showed the woman of Samaria there was no salvation from Jerusalem or Gersom, the blessings were all from the Father. When they worshipped him in spirit and in truth the blessings all flowed from the Father, but satan would have you worship with the body and honor him with your lips or tongues, and your heart far from God. Yes, satan opens with a preamble of words, and some of his ingenious ones make a god out of the chaff of words, and then get hundreds of doctors to endorse the efficacy of the medicine that flows from his supremacy. But the true unchangeable God never alters his system of government. See the seven churches of Asia, he treated them all upon their characters, giving them credit for their spiritual truthfulness, while he corrected them sharply for their iniquity—see Rev. 2 to 20 verses. He had a few things against thee because thou suffered that woman Jezebel, who calleth herself a prophetess, and seduced my servants to commit fornication and to eat things sacrificed unto idols. Oh, how he reproves the people for allowing the false prophetess to commit fornication and connive with idols. Here God charges them with conniving and partaking of her sins. Therefore we should not stay with the church that denies the spiritual godhead in his laws of justice and of conveying mercy. Again, Rev. 3, 9 v., behold I will make them of the synagogue of satan, who say they are Jews, and are not, but do lie. This is one of the devil and his agents' chiefest sins to lie and deceive, and when he gets his agents to tell one lie, he'll get them to tell four or five to justify that one. Here the two natures are clearly seen. God warns and judges against sin and transgression, and by warning them, and exposing



their sins, and bringing to light the hidden things of dishonesty, that he might bless and save them. I am doing the same, that they may hear, and fear and turn to God and have no other. Here we see God's dealings with these churches, no one ever got a blessing from any of the churches, but the character who feared, loved and obeyed him, they shall walk with him in white for they are worthy. So we see that no substitute will be in God's bank but Jesus and the open fountain on the cross of Calvary. He has paid it all and he will have all the glory of doing it all, and there is no acceptance in heaven's bank but Jesus, the truth, the life and the way. I have just received a tract without a name, but from a well-wishing friend—whoever he is—and I do thank him with all my heart. “21st thousand, No. 253,—Address by the Hon. Baptist W. Noel (late Chaplain to the Queen), at his baptism in John Street Chapel, Bedford Row, August 9th, 1849.” No doubt my numerous well-wishers with their many presents would wish me to see their superior light, the transformer, and getting under his influence, I could not but see the true foundation, the root word *baptiso*. The greatest Greek scholars and lexiconers, with the audacity of monarchs, proclaim it cannot mean anything else but sunk down and covered over, plunge, dip and immerse,—these three in opposition to the three divine persons, Father, Son and Holy Ghost. Now in replying to these various authors I must of necessity have a sameness as they all have a sameness with them through all their points. 1st. They are determined to maintain the word *in*, and dismiss the word *with*. These two words clearly show the distinction between the two godheads. So you need never be in the dark to know the difference again. Christ, the word, was the foundation in the beginning, and at a later day the lexiconers. 2nd. They are densely set on damning the children without they believe. I believe in the repentance and faith in the old testament to Ninnevides; and also Christ in his church in the wilderness, he baptized and made holy men to speak as the Holy Ghost gave them utterance. This was before Christ was ever clothed in our clay, but you would not believe in that God that would, in the old dispensation, bestow such spirituality; but I believe all this, and you do not for I heard many of you deny the old testament. Here you see we do not worship the one God at all. Your godhead dismisses the *with* and substitutes *in*, and you aid and assist them. I as firmly dismiss your *in*, and maintain my godhead's *with*, and oppose all who would rival him in his

glory or overthrow his sceptre. You hold to your God and despise mine, I hold to my God and despise yours; so you may bow to yours, and I will bow to and obey mine. I come to reply to the Honorable W. Noel, late chaplain to the Queen. I would wish to have him under the Chaplain of the King of Kings, and understanding him right, I would not have the trouble of showing his error of leaving and going to another god and king. On the first page he says:—After much examination it appears to me to be distinctly proved, first that baptism as ordained by Christ is immersion in the water, being buried in the water. In the first part of this sentence he is right, for baptism is an ordinance appointed by Christ, but in the next step he slips off the rock and plunges into man's inventions. In his blunder he goes to prove that baptism and immersion are one, which no man can do. make these two opposites one. So, sir, I'm sorry that satan has snared you with the rest, blinded them to oppose God, and they don't know it. The Israelites were not baptized, but the Egyptians were according to his own words, buried in the water. Noah and his family were figures of baptism. My mistaken friend denies they were baptized. He proves the antediluvians were baptized, sunk down and buried. Now I believe in my God directly opposite. God baptized his Israel by moving the cloud back and forward as he saw fit to apply it to them. This, I believe, is God's mode of baptism. It is true that God immersed his enemies, buried them under the water. I believe that the figure of the ark bears witness of Christ, the sprinkler of nations. The words are nothing compared with the act, and the highest authority in earth or heaven is God, who sinks them down, or bury them as he worded it. What awful explainers of scripture are these sleight of hand men who can make baptism immersion, and immersion baptism. Who but the blinder could plunge his people into such awful contradictions; and I see more clear that we do not worship the one God at all. What a mistake to place the outer man in the place of the inner man on whom God operates, for bodily exercises profiteth nothing. God could not convey his blessings through any system opposite and contradictory to his own organising. Therefore, God would contradict himself were he to convey a blessing through immersion—his own act when he destroyed his enemies. God is not unchangeable, nor will he allow any man to alter a law he has made or a word he has spoken, and Christ has spoken the word *with* in the act of baptism, and

he cannot accept *in* in its place. You wouldn't ask him to sanction your words and deny his own. I hope my mistaken friends will have seen their mistake, and will never immerse another ; no, never, till time is no more. We are all subject to make mistakes while we live, but attend to this, saith the Lord, and serve not the things that be of men. It would be a blessed preventive for to take the word of the Greek lexiconers going into the water, the act of the candidate, for the act of John with water would be a great mistake. I got another of the same kind of tracts by James Smith, of Cheltenham. On page 2 he says, No Jew under the typical dispensation would have dreamt of circumcising a dead child, knowing it to be incapable of enjoying any of the privileges to which circumcision gave a right, and it was never intended to bring the dead to life. What a great mistake you have made, sir. You say no Jew would dream of circumcising a dead child, (you are bound to damn children) because it's powers are incapable of knowing any thing about right. So this gentleman judges the Jews never dreamed of circumcising a dead child. I say this is your own, sir, and I would turn the dreaming on yourself ; you are twice guilty owing to your superior wisdom. Here the babe's ignorance has saved it. First fact is the Jews circumcised their babes and you deny it the right owing to it's ignorance. The Jew is not to be blamed so you must charge the original God who commanded Abraham, an adult believer, and he was circumcised ; he commanded Isaac who was ignorant and insensible to all that was passing ; and John and Christ circumcised. So God is guilty, and that is the design of satan to feed his missionaries on the tree of knowledge, and make them gods to oppose Christ and his kingdom. This is satan in his nature, and owing to banqueting at his table, it is natural he would get you to support him in overthrowing Christ and his kingdom. He would scatter the babies that the Father and the Son made choice of to exalt his generation, but satan would never have one who has the Heavenly Father's arms and strength to bear them (not their own), and the bosom with its warming glow, and the milk of the word to nourish them (not their own, nor the words of filthy dreamers). The parents purchase the garments and washed and put them on. Duty reflects its borrowed rays in the midnight shade to the glory of that Son of light and health. By this light we discover the snake and satanic sly. Now, sir, never condemn the Jew nor anyone else respecting



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babes. God as a sovereign has organized his family and placed them in order without consulting either you or I. He is the author of baptism, and as a sovereign has organized his family compact. God laid the foundation 1st, with an adult, Abraham. 2nd. To his seed. 3rd. To those born in his house. 4th. To the man bought with money and the strangers who undergo this sign is the land of Canaan given. To these Jews Peter opened the door of the kingdom of heavenly Canaan, the type but this is the antetype, the heaven of grace, love and peace. The old dispensation passed away, and God taught Peter to give a transfer to the Jews from the old grant to the new inheritance, where sacrifices or shedding of blood are known no more. There are four in the transfer from the dispensation where John and Christ got their names, and Peter gives the four. 1st. To give adult believing Jews. 2nd. To their children (the same as Abraham and his seed). 3rd. To those that are afar off, the gentiles included. 4th. The last commission to the world's ends. This is the independent God that never consulted a man to dictate or assist him. The sign in the age of sacrifice was circumcision, and water a sign in this dispensation, water for person and garments, a beautiful emblem of Christ, the fountain of living water that cleanses from filthiness of flesh and spirit. How deluded he must be to place temporal water before Christ's fountain; the two in both dispensations stand the same with God. When parents brought their children to be circumcised, they or the priests gave no blessing to the children; it's all with God to accept or reject, but they having done their duty they have a good conscience toward God,—what Moses had not when God disapproved of him for not circumcising his child. The parents had nothing to do with it, but God held them responsible to get it performed. In the old there was cutting of flesh with hands, but Christ's acceptance gives circumcision without hands; in this dispensation there is a baptism with water and hands, but Christ's acceptance gives the inner man a baptism without hands. John and Christ stood between the two dispensations, doing away with the old and preparing the new way, under a new law, and Joseph and Mary knew their duty. The father was surely pleased with the ordinance he appointed, (let reason fail and faith prevail, God's acceptance is enough.) Baptism in the new was approved of, and the Son was well pleased, but he got no benefit from John by baptising him. When he and John were appointed and fulfilled



all righteousness then the benefit came from the Spirit anointing, where all the blessings come from. God's mode and John's mode he got from Christ were to baptize with water. Therefore, your church laws forbid you to believe in God. Facts before us prove your close communion is to have no communion with the unfruitful works of darkness. Here you stand and declare that we deny God and all those that obeyed him in baptism by sprinkling, pouring or affusion, and these are Christ's unfruitful works of darkness. Therefore, your close communion laws forbid you to have fellowship with that God or any of his subjects who believe in application to the subject. Here we see your system clearer than ever, your Scribe and Pharisee lawyers to bind and loose God, to amend and make laws for him by your better judgment, to let him know the efficacy in your organized order services. You want more credit for your superior amendments. God does not want to praise you for your great judgment and wisdom in organizing a better system than his own, for that could not be true, for God's sprinkling and pouring system is the easiest, pleasantest and most convenient in the world. Since I came out here and saw people immersed, I thought of when I was a boy herding cattle. On warm days I drove them down to the river, and would dash the water over them with my hand. And those that wanted away soon I found I could sprinkle them four or five times in a minute. I thought of John using the bunch of hyssop (that was used the day the blood was shed from the basin), or his hands. I think I could baptize four or five thousand in a half day with my hands; let them walk four or five abreast along the side of the river in the water, and there would be no difficulty in baptizing thousands by Christ's convenient mode, for his yoke is easy and his burden is light. It is the character God accepts. Suppose a man was not baptized and does not see the use of that ceremony when it will do him no good. I am something like the Quaker, for my judgment chiefly turns on spirituality (if God bids me roll away the stone I do it), but I would wish to partake of the emblems of my dying Saviour's love. Would you sit with me and let me partake with you? I would say, perhaps you see men, like trees, walking, and perhaps you will see cleverer by and by, and my heart is with you in spiritual fellowship with God, and for your spirituality in discerning the Lord's body and shed blood I could not object. I also partook with the Freewill Baptists on the same principle, and we had not a

word about immersion. We had showers from above like the dew upon mount Hermon. I liked to keep the leaves and the chaff outside where God has placed them, and attach no importance to them. Leave it to God to catch them in his bank. Would God approve of me in communion when the internal is all right?—see Rom. 2: 26, 27, 28, 29. For he is a Jew who is one inwardly, and circumcision is that of the heart in the spirit not in the letter, whose praise is not of men but of God. You see God sets us all on spiritual character. There are some baptized and rebaptized, and I would not sit with them bad characters (you do not get your name from baptism). I thought, is your table the Lord's table? There are two tables mentioned in the scriptures—his table is for his disciples who fear God and worketh righteousness, which character is acceptable with God. They believe in God that commanded sacrifices to be slain and be sprinkled without any man's interference. In the new testament Christ confirmed it by sprinkling blood, through which all our blessings flow and are multiplied. Some said away with the lambs, heifers and goats. Well, sir, you say away with God, his laws and government, for he alone is criminal at your bar. But by and by you must appear at his bar, him whom ye have despised, not only the types and shadows but my Son's life blood, atoning blood, and sprinkled blood, through which all your blessings flow. Out of your own mouth he'll condemn you for saying sprinkling came from the devil and popery, and is abominable. Why this is near as bad as long ago when they called the blood of the covenant an unholy thing. Oh, satan, this is you, first and last, the same unchangeable, to overthrow the government of heaven. While you do not believe in God and the appointment of sacrifices, and deny Christ's blood because it's sprinkled, never call it the Lord's table. How can you discern the Lord's body, and take the cup, that it represents what some of your ministers call abominable sprinkling. I would not sit at your table and deny the government of heaven, not for all the world. Oh, what a blessing to get out of close communion into Christ's liberty and philanthropy. We are free and can go at large, independent of your close communion confinement. To be short, it is a settled point in your system, you deny sprinkling which God is the author of; therefore you despise God, and do not believe in his sovereignty and ye despise his choice of organizing a system to convey his blessings through, which

is grace, mercy and peace. When the sluice is up his grace or water of life flows, and when you do not believe in God nor his word you put the sluice of unbelief down and shut the water from the channel, and the machinery stops and can do no mighty works because of unbelief. And so you are an unbeliever in God, denying the godhead and government on this point. Think when you are sitting why you cannot discern the Lord's body and blood sprinkling from every pore, when your heart shrinks back and does not believe in it. Run away from the Lord's table and don't make bad worse, for whatsoever is not of faith is sin. Therefore you deny it, and you deny Peter's evidence calling it Christ's sprinkling blood. Many a time I heard you deny the old testament, and cry out, give us the new, and Christ and the apostles. I am ready to say the blinder has mistified you so you don't know them when you see them, for God is unchangeably the same in the old as in the new. If you tell the truth on me, you'll say I did not give you many of Harry Laverty's old relics, as old Daniel McAfee called those old saints. I now give you another from Paul, who received it from the Lord—see 1 Cor. 11: 23, 29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not deserving the Lord's body. Now, this is not the old, nor Paul, nor your great sages, nor a poor baby, John Collins, with his ignorance, weakness and infirmities. I love to give you the Father's own light and wisdom, and his own strength to carry weak babes like me in his arms, and the babe's boast is the Father supplying it when it has nothing of its own, dependent for all. This is the truth and you cannot deny it. Oh, what trouble the Father has to get his children to be dependents; he has to scourge and whip nations as well as individuals, and God's way was always to expose his prophets' sins, and apostles' sins, as he exposed Peter for swearing to the lie he told, and then gave mercy when he came with a broken heart and streaming tears. He exposed Thomas' unbelief and Judas, the betrayer, to let all the world know that they can only stand by his word, spirit and nature abiding in them. Names and offices are but shell tones, but satan wants all covered over till he gets them in the blackness of darkness forever. I wish to follow my Lord's example, whom he loves he chastens. I want to bring them from immersion to Christ and John, the foundations of baptism. I call on all the world to prove these two acts of God one. God knew the word baptize, but he never recorded

plunge, dip or immerse in his will. Therefore there is no legacy left them which he has not left in his will. The fact is you have got above and before him (for God never altered or changed the word baptize), but without his leave you have changed it to show your supremacy. You'd like to get on his throne and legislate for him, and this is the heir, let us kill him, and the inheritance is ours. Here I say, my mistaken immersionist friends, come back. I know many of you whom I revere and esteem highly, and I would say come back, don't give your consent to have our Lord's word altered by any Greek. Come out from among them that would aid and assist a system to overthrow Christ's word and act, baptize. God would be divided were he to organize another opposite to himself, to be defending the Greek, the sage, the wit and the critic. Satan would have you boast, and feast, and live on their superior wisdom of words. They may feast away on them in fancy flight, but they die in the end for want of Christ, the true bread sent down from heaven. I was thinking if my old baby mind would enable me to show God whom he accepted by act or deed, and also whom he rejected for the same, for there are no words that can be compared to acts or deeds. Now let us turn our attention to God's sovereign right in organizing his creation of mankind, both human and divine. Some say there are some children in hell not a span long; others say they must be born of water and the Spirit or they cannot get to heaven, and that birth is brought forth by the priest or minister's hands and words, and water. Others say without a child repents and believes and is immersed it cannot get to heaven. But it is not whom man commendeth, but God. We commence at the foundation again. God made all things; he placed man at the head of all he created, and when he fell God agreed to give his Son to be a sacrifice to save mankind. Then he said, the woman's seed should bruise satan's head. That moment the free gift of God came upon all men (babes are not mentioned, but they are implied as God takes in the whole, gives them justification of life first, and in the future views them as men in maturity of life). This is God and no man can interfere. 2. His Son became the subject of the prophets' theme, a sprinkler of nations, with no one to reverse or take his place (deny this foundation if you please). 3. The first sacrifice was a lamb, to represent his Son, the Lamb virtually slain from the foundation of the world. He fulfilled the prophecies, and actually expired on the cross. This first

Lamb justified and saved children through God's acceptance, and through the type that represents him, saves them through means (but he bestowed the first without means). He appoints the parents, who have charge of the children, and divides them into family compacts; then he commanded the parents, in proportion to their family, to kill a lamb, to keep the blood in a basin, and to strike it on the lintels and two side posts, and the destroying angels would pass by. Thus the first-born lives were saved. How could a family rejoice together if the parents had not attended to God's bidding? Would their first-born have been saved? No, never. The parents would be much like the opposite, terror-stricken when their first-born was dead. We see God does not require the act of the child's faith to save itself, but the parent's duty is to honor God's commands; no merit of faith, but God's faithfulness claimed. But if God had bound himself to individual believing and individual salvation, he could have made the first-born catch the lamb, and keep the blood in the basin, and apply it to the door, whether he was three months, ten years or twenty years old. I wouldn't doubt that in such a multitude there were many first-borns twenty years old. God, who has all power in heaven and earth, could make a baby six months old do it, slay and sprinkle. But the Sovereign's choice was that the parent's place was to present, teach, reprove, correct, and look after the care and comfort of their children, for if one member suffers all must suffer with them, and if one rejoices all rejoice with him. This is God's word, spirit and nature in the organising of his Israel by family compact (the devil denies it and so do you), and on this foundation God commands sprinkling. I have now given you about 14 texts of scripture in the old and new testaments. We see God never allowed the child to take the parent's place, and He organised in his government that the parents are the preceptors and teachers of their children,—see Exod. 13: 8. Thou shalt show thy son in that day saying, this is done because of that which the Lord did unto me when I came out of Egypt. This is the foundation of God (rejected and despised by men wiser than God), and I want to show that God is not unchangeable, but wants the children's name to honor his name. Let us proceed with Abraham, an adult believer. He got the sign of circumcision and God commanded him to circumcise his babe eight days old; he did so and the babe was as acceptable to God as the adult believing father. (Here we prove that the immersionist's God and our God are not one, but

opposites.) Here is the the word, spirit and nature of God by act and deed,—and you denying him. I come now to John and Christ. God required the parents to present them (the same as Abraham and the family compact of Israel.) Zachariah and Elizabeth presented John and he got his name by God's organised system. Joseph and Mary presented Jesus and he got his name according to the angel's announcement. Here are two distinct families doing their duty according to God's unchangeable law and government (this is quite opposite to the Greeks' god.) There is no merit in all this, but the duty performed the banker accepts, and all turn of his free grace flows. See Exod. 10: 9.—Moses said, we will go with our young and with our old, with our sons and our daughters, and our flocks: God taught Moses not to leave one of their families behind, and the little ones were as acceptable as the larger ones of riper years (the devil would overthrow this sceptre.) How different is your God from ours,—in word, spirit, nature, act and deed. See Exod. 1: 21.—And it came to pass because the midwives feared God, that he made them wives. The devil in Pharaoh would have all the male children murdered, and our mistaken friends (twin brothers) would have them all damned; but God would have them all saved, and he provided for those who assisted him in saving them in the midwives' hands. Here is God's word, spirit and nature direct opposite to your god made of words. See 2 Chronicles 7: 14.—If my people who are called by my name shall humble themselves, and pray and seek my face, and turn from their wicked ways, then will they hear from heaven and I will forgive their sins and heal their land. First we hear they were called by his name, like John and Christ, and God never changed since. Second, we hear his name was honored by their name. He cannot connive with their wickedness, but if they would give it up and because they were called by his name, he would heal their backslidings and love them freely. He would forgive their sins and heal their land,—such is the boon he would bestow for the honor of his name. Again, see Numbers, 6: 27.—And they shall put my name upon the children of Israel, and I will bless them. This is our unchangeable God forever and forever, who imperatively demands his name to be attached to them. Now see Isaiah 43: 6, 10.—God wants his sons and daughters to be gathered in, even every one that is called by my name, for I have created them for my glory, I have framed them, yea, I have made them. He continues to claim those who are called by his name for he made them for his glory. They are my witnesses,



and before me there was no God, neither shall there be any after me. See Psalm 115: 12.—The Lord has been merciful to us, he will bless the house of Israel; he will bless the house of Aaron. Verse 14, The Lord will increase thee more and more, you and your children. Here upon the foundation of God we have raised the character of God's unchangeable government to households and family compacts, witnessed by his prophets attending to his commands. There is no contradiction in God's word, spirit and nature. He must be an awful infidel who denies God and his prophets. Here I want to unite the old and new testaments to witness God's extensive liberty, philanthropy and mercy. Hebrew, 11: 31.—By faith the harlot Rahab perished not with them that believed not, when she received the spies with peace. The apostle borrowed this, but you would not. See Joshua, 6: 17.—And the city shall be accursed, even it, and all that are therein, unto the Lord; only Rahab, the harlot, shall live, she and all that are with her in the house. Joshua commanded the two young men that were spies to bring out her whole household. Verse 23, And the young men that were spies went and brought out Rahab, and her father, and her mother, and her brethren, and all that she had they brought out, and all her kindred, and left them without the camp of Israel. They burned the city with fire. Here there is no mention of father, mother, sister or brother's faith, nor kindred's faith, none but her own; it seems God bestowed it as a boon on all the loved ones for them to rejoice together in family compact. Satan would overthrow this sceptre if he could. See Luke, 5: 20.—When he saw their faith he said unto him, man, thy sins are forgiven thee. Jesus saw their faith by opening the roof and lifting him down, and God in his benevolence honored their faith, healing both soul and body. The devil had his military on the spot and charged him with blaspheming, but he beat no retreat, firm to the point. Verse 23, Whether is it easier to say, thy sins be forgiven thee or rise up and walk? The one is as easy as the other, and both as easy as one with thee, Lord. Glory to God and the Lamb forever and forever. I believe he never healed or blessed a body without the soul getting a blessing at the same time. Here before them he says, that ye may know the Son of man hath power on earth to forgive sins, Jesus saith unto the sick of the palsy, arise, take up thy bed, and he went into his house glorifying God. So with the centurion presenting his servant, Jesus was a servant of the centurion and a servant of the centurion's servant for he healed him, and gladness was with

them both. The impotent man when healed leaped, and walked, and praised God, not the instruments, Peter and John, for their name had no virtue in it; but it was their duty and pleasure to recommend the name and virtue of Jesus. I have given proofs in the old testament where his name was exalted, and I will now show he is unchangeably the same in the new. Acts. 15: 14.—Simon hath declared how God at the first did visit the Gentiles to take out of them a people for his name; and here is God exalting his name. 2: 17.—That the residue of men might seek after the Lord, and all upon whom my name is called, saith the Lord, who doth all things. So if there is anything wrong God is the doer, and therefore chargeable. Ephesians, 3: 14, 15.—For this cause I bow my knees unto the Father of our Lord Jesus Christ, in whom the whole family in heaven and earth is named. God has a registry book in heaven, and I'll never attempt to solve any problems of his. Rev. 2: 13.—Thou holdest fast my name and hast not denied my faith in those days. God gives them credit for what is right, warns them of the wrong and demands repentance before the candlestick is removed. Rev. 3: 8.—Thou hast a little strength and hast kept my word, and hast not denied my name. God gives them and their church credit for keeping his word, and not denying his name. But my immersionist friends can never get credit for their church from God, for they have denied his word instead of keeping it—denied the baptisms of both John and Christ,—denied his word *with*, and put *in* in its place to please a greek lexicon god. Your church has denied his name according to the order of God's organising. Your church amendment is not to allow his name to be honored with your children's names. You give their names independent to his. God's system is too childlike and simple for your learned Greeks to bow to. A boy said satan has a cloven foot. It is appropriate to satan, for he is always for divisions. Jesus prayed that his church and people might be one, even as he and his Father are one. Judge ye between these two opposites which is right. God wants no union with Belial nor his subjects, who deny and change his word by adding or diminishing in word, spirit or nature. Rev. 17: 8.—They that dwell on the face of the earth shall wonder whose names were not written in the book of life. This church represented by a woman dressed in purple and scarlet, decked with gold and pearls, and a golden cup in her hand, and upon her forehead was a name written, mystery, Babylon, the great, the mother of harlots. They call forth the attention of the world to behold the eminence on

which they stand, the first church; and their name on the forehead, but it is not written in God's Book of Life. Rev. 20: 15.—Whosoever was not found written in the Book of Life was cast in the lake of fire. Here again we hear of God's Registry Book, and for want of their names there He does not receive them,—they are to go to the lake of fire. Rev. 21: 12. Here he registers in the old dispensation the names of the twelve tribes of the children; and in the new dispensation he registers the names of the twelve apostles of the Lamb. We see God is unchangeably the same in both dispensations, and wants to be honored in both. Rev. 24: 27.—There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie; but they which are written in the Lamb's Book of Life. We see God gives them entrance upon their character and the Lamb's Book of Life. The makers of lies can find no entrance but with the old father, who was a liar from the beginning. Rev. 22: 18.—If any man shall add to these things, God shall add unto him the plagues that are written in this book. The character knows his sentence before he appears at the bar. Verse 19.—If any man take away from the words of this book, God shall take away his part out of the Book of Life and from the holy city. After such warning from God, we can have no excuse at the bar. The plainest words from the lips of Jesus they change to suit their system; they say penance for repentance, and this changes the sense from the travail of the soul to the body; they change with to in, to pass through a bodily process. Yet with this awful testimony from the God of heaven before them, they will persist in doing it. It reminds me of a drunkard, another of the devil's slaves, when I asked him why he didn't give up drinking when he knew there was a drunkard's grave and a drunkard's hell before him. Yes, said he, and it seems we'll be damned before we give it up. What an awful thing to be blinded by satan to become slaves to the flesh, its lusts and lovers, against God, our own judgment, and our soul's best interests.

I come back to the climax of the Godhead and topstone in honor of his name. There are ten proofs in the new testament and seven in the old. I think these are sufficient to settle the question forever. When you deny the old you must deny the new, for God is the foundation, centre and topstone of both, unchangeably the same. You can never see God in the light of the world, or the chaff of words that ever tinkled in all the

languages and tongues that sound in the ears of man. God will not allow himself to be seen through their telescope of enticing words of man's wisdom. It is foolishness with God. The Son reveals the Father and the Father the Son. The words are all right in their places, but when satan, with his sly cunning, gets them to turn round and destroy the spirituality conveyed in them, they get like the nails that turn round and tear the flesh which gave them birth and nourished them. See St. John, 12: 6.—I have manifested thy name unto the men which thou hast given me out of the world; that is to say, the inner man's life joys, pleasures and treasures are not in this world, but in the spiritual world. Verse 11.—And now I am no more in the world, but these are in the world, and I come to thee, Holy Father; keep through thine own name those whom thou hast given me, that they may be one, even as we are one. Here is his Son, spiritually clothed in our flesh, and here is humanity and divinity combined to exalt his name, which is above every other name, and by whom the whole families of heaven and earth are called. The opposite makes an amendment and corrects the ignorance of God and his organized church, that would allow his high and exalted name to be given to insensible babies' names. God has done it and commanded it to be done in the old and new dispensations,—so your church must abide by your amendment, and independent church government opposite,—and the last commission of Jesus before he went to heaven was, to preach and baptize all nations in the godhead's name. From the foregoing we can never be mistaken in the candidates whom God accepted and gave his name to; they were the believing parents, and they were the presenters of their households and families in both dispensations, without a change in God's organizing. Christ taught his disciples to behold the Lamb of God that taketh away the sins of the world; and the way he takes them away is, he is exalted a Prince and a Saviour, to give repentance and a remission of sins. Repentance is a confession and forsaking of sins, and a turning to God in simplicity and sincerity; and God forgives him. They go preaching telling them they must give up all other ways or means of salvation, but beholding the Lamb appointed to take away the sins of the world. No matter what you may say about repentance, but have you forsaken? You slay your lambs, rams, goats or turtle doves no more,—look to Jesus and that is all he requires in their stead. Oh, what a new and

easy way to get to the haven of grace! Give up your idols, the workmanship of your own hands, give them to the moles and the bats. In the new testament the families of heaven and earth are named. It is the same in this dispensation that God commanded parents to present their children through the sprinkling blood. Their children's lives were saved, and the parents' hearts rejoiced in God with exceeding great joy. I think that not one of the first-born, whether a month old or twenty years old, knew it, but their parents could tell them. God never commanded any child, old or young, to have part or to act in the transaction; he laid the duty on the parents, the presenters. By his teaching I witness for the godhead's government in his church, and in family compact there is not a broken link in his chain from Abraham to this day. I am as a bubble on the stream or a mote in the breeze, and insignificant as my services may be, I wish to be spent in the service of my Lord, to whom all is due. When baptized, the disciples formed them into little churches, some of them in their houses; and when visiting them and found that none of them went back to their sacrificing or to idols, they laid their hands on them to strengthen them in the doctrine of justification by faith in believing in Christ. The disciples went everywhere preaching the word and forming churches according to the aforesaid godhead's organized system, fresh in their memory as when He gave his last charge, to honor Father, Son and Holy Ghost, when he gave the children their names honored with his name, as he unchangeably required it. Not a particle of virtue or increase in all that ministers of parents have done, but duty simply and faithfully done; then all is left with the bankers of heaven to accept and give the increase. I wish to save the people from the old deceiver and his agents, who would have us live on shells, leaves and chaff, and draw life from names, modes and ordinances of church-going systems (all right in their places). God wants us not to live on sounds of words, but on Christ, who is spirit and life to the soul. And the one hundred denomination, with their hundreds of professors and doctors in organizing them cannot give life. Paul says follow me as far as I follow Christ—but if he contradicts Christ, away with him. I presume to be his witness to his unchangeable government in his family households on the foundation of Christ, the solid rock, who stands when all men are sinking sand. See Luke, 19: 9.—Jesus said unto him, this day is salvation come to this house,



orasmuch as he also is a son of Abraham. Verse 10.—For the Son of Man is come to seek and to save that which was lost, as God accepted Abraham and the baby Isaac, and his house, long, long ago. Jesus being clothed in our clay makes no difference with him; he said, his house has salvation because he is a son of Abraham (the same as the God of Israel saved all the first-born, old or young.) This reminds me of a woman at St. John fire. She brought out the two eldest and then ran back for the baby, and brought it through the flames. I heard some say that this was common humanity. But my Baptist friends think that without the babies believe and are immersed they must suffer in the flames. Jesus' system saves them all, without moving a finger or a toe, from the first day he took away original sin, his Father's free gift. Surely a mother in humanity is not more willing to save than the Divinity, who suffered for all. In riper years they may commit sin in their fallen nature; his law is, if they repent and believe he will forgive them seventy times seven times. It is not on the ground of value or merit of repentance, but on the ground of the banker in heaven, who hath promised it to all simple, childlike, truthful worshippers. See Mark 9: 23.—Jesus said unto him, if thou canst believe, all things are possible to him that believeth. Verse 24.—And straightway the father cried out and said with tears, Lord I believe; help my unbelief. Jesus commanded the deaf and dumb spirit to come out of him, and enter no more into him; he did not require the deaf child to believe. My great object is to witness for the God-head's unchangeableness, the same as when he gave the parents their children's lives through sprinkling, and freed them from Egyptian bondage. The devil has blinded the minds of the immersionist party that they deny both. Many have told me that without they repent and believe the gospel, they cannot be saved, for he that believeth not shall be damned. But these explainers limit God to those who have capacity and powers to believe, just the same as the Jews limit God to themselves and their circumcision. The fact is the devil is in both parties. God took in the Gentiles and gave them equal rights with the Jew, and blessed the parents' offering. Oh, what a blinder he is to get people to prefer mortal to immortal. We see God in his independent government scatters away the chaff, for with God there is neither Jew nor Greek, circumcision nor uncircumcision, but Christ is all and in all. Here we see according to God's legislation he pleased the parents, the presenters



and teachers of households, even in the insignificant signs, as well as himself the essential. So it is not whom man commendeth, but God. I agree with Paul in Cor. 1: 12. When they were disputing about parties, he settles them all up in short hand. Is Christ divided? No. Was Paul crucified for you? No. Were you baptized in the name of Paul? No. Christ was crucified, and in no other name can baptism be accepted in the bank of heaven. He said he baptized Crispus and Gaius, and the household of Stephanes, but his great work was Christ sent him to preach the Gospel, not with wisdom of words, for he says he will destroy the wisdom of the wise; and these are my sentiments fully. Here you would think Paul was grieved with them, contending about shadows, and making an idol of him. He knew both dispensations, being a Hebrew and Pharisee, and fulfilled the law's requirements by his parents presenting him the eighth day. Here we have Paul practising individuals, and baptising and named separate and distinct from households, Crispus and Gaius. And here Paul also baptized the household of Stephanes. What should Paul preach but what Jesus preached before him to the believing fathers of households. This day is salvation come to this house, inasmuch as thou art a son of Abraham. Fathers proclaimed a universal song of glory, glory to the unchangeable Godhead for such bestowment, human and divine. The nature of the god of this world and his agents is to overthrow the Godhead's sceptre and legislate for him, and amend his laws. First amendment would be that no baby could enter the kingdom of heaven unless baptized. Mr. King boldly affirms that all whom it contains have been baptized, and all those not baptized can never enter there. What a wonderful amendment to Christ's law is this! I was once told in a congregation that it is not he that believeth will be saved, but he that is baptized. As a sovereign, independent of any other godhead's amendments, he bestows justification freely, without repentance, faith or believing, without going through lakes, rivers or oceans. The poor idiot, who has neither reason nor common sense, will not be damned for his ignorance. God made a law to suit him,—where there is little given, there is little required; where there is nothing given, there is nothing required. God accepts the conscience of the poor heathen to judge him by. The lower godhead's law is, unless they repent and believe the Gospel, which they never heard, they shall be damned. The upper Godhead's law is, by grace you are saved through faith; and that not of yourselves. It is the free gift of God, not works, lest

any man should boast. The opposite boasters cry out (and I am a witness against them), this is the way, and the only way. Mr. King says: we know who are proper candidates when Philip said to the eunuch, if thou believest, thou mayest. He believed Jesus Christ to be the Son of God, and Philip commanded the chariot to stand still. The fact is, it was the horse he commanded to stand still, for the chariot could not hear so as to obey. Therefore we see that words are of no consequence when compared with facts. This is not like your one-sided handling of the word of God. God is one, whole, undivided, particular; and households are the foundation of his legislation in his government. After hundreds of years Jesus appears, one with the foundation named long, long ago. The Father said, hear ye him. Jesus said, this day is salvation come to this house, inasmuch as thou art a son of Abraham. If Mr. King had been there he would surely have corrected the mistake of Jesus in saying he would give salvation to the household through the medium of their father's faith. If we admit of salvation to the household, and parents presenting them, it would overthrow our superior godhead system, root and branch; but we will know no superior. If you would allow them to be cured of various diseases, we wouldn't find much fault; or given them the outside shell, chaff or sign of the ordinance, it wouldn't be so bad; but to give them the kernel, the essential, and substance of Christ's salvation to his house, it is more than we can bear. Away with him, away with him, for great is the Diana of the Ephesians, otherwise the Diana of the immersionists. Satan's nature is, away with him, we will amend his laws, and overthrow his sceptre—away with him, and we will remodel his laws. If we would study human nature and let satan feed us with his tree of knowledge, whether national or sectarian, in whatsoever party we belong, he would have us show off our superior powers of legislation, and he would have us high as the pope of Rome. There would not be a neighbor's will made that I would not be correcting the mistakes in it and showing the errors of the drawer. The devil is the essence and substance of the pope's many and the lord's many, and I could never attempt to number them. So you can never be mistaken about the pope again. I return to Paul, who was first a Pharisee and belonged to that goatish tribe who would butt, and hook, and scatter them to strange sites, who would not bow to His supremacy. They consented to the death of that holy man, Stephen, whose face shone like an angel, and Paul's consent proved him to be the son of the devil, the murderer. God took him and operated on

him, and converted him. Satan made him reckless, caring nothing for soul or body. The Prince of Peace made him interested in both soul and body. See Galatians, 3: 3.—Are ye so foolish? Having begun in the Spirit ye are now made perfect in the flesh. Paul showed them that there is no perfection by the flesh, and that performing deeds of law profiteth nothing. Satan would have them boasting of their merit, and how much they worked for their own salvation (not giving Christ all the glory.) Oh, serpent in the grass, here's your sly! But Christ is an all-sufficient Saviour; he has paid all the debt we owe. Verse 17.—Know ye, therefore, that they who are of faith the same are the children of Abraham. Look and live, and look to the Banker for blessings. The scripture teaches that God would justify the heathen. The faith of Abraham took God at his word, and there was no opposite to contradict. I could not explain it as well as Jesus when he tried the nobleman's faith. Without you see signs and wonders you will not believe. Jesus did not believe for him. God never sent a disciple to command babies to repent and believe. The Sun of righteousness has risen in all the splendor of the Godhead's light and glory. The parents were commanded to present their children through the type, and God saved them through the angel, not leaving one of any age behind. This is God, without a D. or a P. in it, the foundation of the triune three, unchangeably the same. Jesus seeing his faith said unto him, Go thy way, thy son liveth. The first step he took proved he took God at his word. This is the faith that God accepts as Abraham's son. When near home he was met with the news that his son lived. He inquired at what time he began to get better. They said, yesterday at the seventh hour; the same hour that he left the Saviour. He remembered that it was the same hour that Jesus spoke the words, thy son liveth, himself believed and his whole house, as Jesus saves the whole without division. I never heard of him dividing a house presented to a him by their parents from the first day he organized the family compact. He never separates the believer's family, but increases and heightens their joys. The devil would twist, divide, bind or loose them. Galatians, 3: 16.—Now to Abraham and his seed were the promises made; he saith, not as to many, but as to one, and to thy seed which is Christ, the sceptre of all that is blessed, heavenly, sublime and divine, the end of the law. What a figure is Christ to the soul out of him. Christ has settled up all parties and bigotry forever. There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female; all are

one with Christ. Paul bears witness of Abraham's seed, that family compact parents and children are unbroken, without distinction of either name or age; God accepts the parent's name, and then includes his whole house. He said, thou shalt be saved, and thy house. The Jews had no dealings with the Samaritans, but Jesus broke down all partition walls of law to give gospel to the sinners' heart. He exchanged water with the woman of Samaria, and she ran and let it out through the streets of Samaria. She directed them all to the fountain of life springs. To the kingdoms of the world is the extent of Abraham's seed, in individuals, families and nations. This is God, and to him be glory, glory for evermore. He never made a law excluding babies from entering heaven, but the opposite, Come unto Me. Mr. King would not allow them the blessings of life and salvation. We will still continue the unbroken chain of the God-head's family compact, and household acceptance. Acts 16: 14—And a certain woman named Lydia, whose heart the Lord opened (to him be all the glory), was baptized, and her household, and she besought us saying, if ye have judged me to be faithful to the Lord come into my house and abide there. God redeemed his pledge to his disciples, and gave them houses and lands, wives and children, as they went. The devil would say, that government is wrong, and we know better; the household must have come to years and believed before they could have got the significant sign. Acts 16: 31.—And they said, believe on the Lord Jesus Christ and thou shalt be saved. (I will now give you Mr. King's explanation of this passage.) Paul spoke to him and to all that were in the house with him, and he rejoiced, believing in God, with all his house. 1st. The word was spoken to all that were in his house; but we don't preach to babies. Very true, God never sent a disciple nor gave a command to a baby to repent and believe; therefore God will never charge them for neglecting a message or command they never got. The government of heaven made a choice of conveying it through their parents, whom he holds responsible for presenting and teaching them. Again, infants either were not present or else they were not considered fit subjects for hearing the gospel, and were not regarded. If not present of course the case favors not God's system. Here he appears with conjectures and inferences: if present, but not included in the account because not fit subjects for hearing the gospel, then there can be no warrant for including them in the number baptized, unless there be first produced scripture warrant for baby baptism. I am thinking that the old

blinder has blinded you that you can't see the scripture warrant, and you are so much one sided that if you did you would cloak or cover it, or pass it by. It is as clear as sunbeam, but there are none so blind as those who won't see. The gospel was preached before he and his house knew anything about it. Paul preached to the terrified and affrighted jailor, believe on the Lord Jesus Christ and thou shalt be saved, and thy house. This gospel Paul preached without compromise, or telling him if his children would believe God would save them, too. Paul knew God and his commission, and he worded it as his Saviour worded it, believe on the Lord Jesus Christ and thou shalt be saved, and thy house. Why, sir, your God would not allow you to preach such a gospel, scriptural warrant at all. Now look at yourself, and see how you cloak, and cover, and twist, and enshroud yourself in a chaff of words, like the serpent in the grass, in various shapes and forms to seize his prey. Here you appear to overthrow the government of heaven and take God's place and legislate for him, and you appear as opposite to God to day as the old father was long ago when he said, thou shalt not surely die. Paul has said follow me as far as I follow Christ. He followed Christ to the letter; and you say you follow Christ and the apostles, but you deny them *in toto*. Some people in their blindness could say anything to suit. I heard one of their ministers, a supporter of immersion, say, and they took them out the same hour of the night, and went down into the river and immersed him. I said, why, sir, that's not the word of God at all, it's bad currency you own. I'll read you the word of God. And he took them the same hour of the night and washed their stripes, and he and his baptized straightway. The water was convenient and God ready to accept any place. What awful ministers they must be who preach their systems for Christ Jesus the Lord, and would want him to be changed into an image like corruptible man. The change is all with the old blinder and his captives. What evil have I done you by bestowing salvation on parents and their children from one day to twelve years old? Is your eye evil because I am good? I give you as much as you live and believe for, and you are not injured by my benevolence in comforting fathers and mothers to rejoice that I fulfilled my promise, and accepted parents' faith as a channel to convey salvation to their children. I want to witness for God in his unchangeable truth, without a broken link in the channel of his government.

In my readings I came across a paper called the *Watchman*, of Nov. 15th, 1877. "Watchman Pulpit.—The Baptists, what

are they, what have they done, what have they still to do, how are they to do it?—A sermon delivered before the Vermont and Shaftsbury Association, August 29th, 1877, by Rev. Justin K. Richardson, Rutland, Vt. Hold fast the form of sound words which thou hast heard of me in faith and love, which is in Christ Jesus; that good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us. The things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also.—2 Tim. 1: 13, 14, 22. The texts set forth the important truth that the followers of Christ are to hold and transmit, unaltered with the lapse of time, the apostolic teachings, and practice in the pure form under the divine inspiration first given. This has been the battle ground of the denomination we represent, the principle for which we have been and still are contending. The teaching and practice we have christianized in the word of God is the all-sufficient rule of faith and practice. Scarcely had the apostles passed away before the erroneous idea of the right to alter and improve crept into the churches and out of that idea sprang the papal church, and out of that the unity of faith became a thousand shreds." This is true so far as he makes Christ in the old testament and the prophets his witnesses, and the apostles in the new. The bible ought not to be added to or taken away from one jot or tittle. Sir, you and I perfectly agree that the bible is the unalterable statute, and as you say the various denominations have sought out many inventions to excell each other, and some presume to excell Christ and the apostles by wording it better than they. You say before the disciples had passed away the erroneous idea of changing the word of God sprang up, and you leave this error on the papal church, and not through the channel of the baptists. There have been Protestants as long as there have been Catholics, although by usage the word Protestant has been taken to signify those who have come out of the Catholic communion. In this sense Baptists are not Protestants, for while other denominations may arrive at a point where they came out from the Catholic or papist body, the Baptists find as they trace backward that they are the true descendants of those Protestants who never yielded to the destructive innovations of Rome. Thus the Baptists are the lineal descendants of those christians that, in the remotest ages, have ever tried to keep the form of sound words, to abide teachings and examples of Christ and the apostles, who have endeavored to hold and transmit the doctrines and teachings as originally delivered. Why, sir, if you would see



yourself as others see you, you would not explode so much of satan's boasting and proud wine. All men think all men mortal but themselves, is an old saying. Some men take in hand to define God's word with the wisdom of this world of their own acquiring, and they borrow their light from the old angel, the transformer. The god of this world when they conceive to him will present everything temporal or of an earthly character in glowing colors, and they eat of his tree of knowledge to exult in what I have said and how I have said it, what I have done and how well I have done. Those who put on the yoke of Christ must learn the first lesson, humility, and under his yoke they get self destroyed, and borrow light from the sun of righteousness to enable them with eagle eye to view the landscape of the spirit land. Paul said, ye and I count all things but dung and dross when compared with the excellency of the knowledge of Christ Jesus, my Lord. Glory to God for such a trainer and teacher. What a wonderful boast is this, that all other denominations tracing backward come to a point where they came out of the church of Rome, but the Baptists are the true descendants of those Protestants who never yielded to the innovations of Rome. I see, sir, by using the word Protestant you free yourselves from being mother Rome's daughter; you said you were as old as her, and now by your cunning slight you have got first, and mother Rome must be your daughter. Now, which of you is mother or daughter? I leave it with yourselves to contend for supremacy, but I must confess that your features resemble each other very much. You remind me of Daniel O'Connell and Daniel McAfee debating on religion. O'Connell was quoting all the old saints, fathers, doctors and professors for proof. McAfee's reply was, give us no more of Harry Laverty's old relics; give us a thus saith the Lord. He did not want to get life from the dead dust of the tombs. I see from reading your books and pamphlets from the second century they are filled up with doctors, professors and Greek lexiconers, as the only objects of faith to look to in order to get sound doctrine. Still you feast yourself on the words that you are the descendants of the true Protestants who never yielded to the destructive innovations of Rome. Rome boasts in the word Catholic, the first church and the last. The fountain of ye both is nestling down in the chaff of words. Paul calls it sounding brass and tinkling cymbals. Now ain't you alike in striving to feed your souls on old saints, professors and Greek dust. Rome makes water and words regenerate children and make them meet for heaven.

You built on the Protestants a word not recorded to my knowledge in the bible at all. You, with your words and water and your superior order, regenerate adults to fit them for heaven. Satan has you both engaged, if not one way he has another, dethroning the government of heaven, and take to yourselves his office and power to regenerate spirits and souls for Christ. Who but the devil himself would attempt such a rebellion, for it is Christ and Christ alone regenerates babies and adults, independent to your words and material water. Neither of your services will be accepted in the bank of heaven, and all your labor lost because the bank will not accept your carnal washing water in place of Christ's spiritual, soul-cleansing water. Rome, by words of consecration, makes a god of water. God never gave a command to any man to make an idol god. Surely this is one of the blinder's great masterpieces to get people to believe, against all reason and common sense. Satan has fed your minds to make a god by transubstantiating the word baptize into immerse. I think we will trace the origin to the old blinder and liar, as Christ named him, and we want no better name for him. So we see he is a murderer, a tempter, a blinder and a liar. We will now see Satan's teaching. Matt. 3: 11.—And the multitude came down into the water, and John said, I baptize you with water (that little word *with*, we'll not mention it). There is nothing surer than that they went down into the water and came up out of the water, and you say there is nothing plainer than that this is immersion. Philip and the eunuch went down into the water and came up out of the water, and there is nothing plainer than this is immersion (satan's teaching.) I never knew Christ nor one of the apostles to say immersion, always baptize. Here I see the devil and you are guilty of destructive innovations as well as Rome. The blinder has blinded you so that you can't see your own guilt, but he gives you light to throw a stone at Rome. The going down and the coming up are true; but the Greek lexiconers and their leader have so transposed it as to take the honey of truth from it, and supply it with their lies that poison all. The first day John baptized he said, I baptize with water. You deny the word *with* and put *in* in its place. Here you have fallen off the foundation of truth, Christ and the apostles (an enemy sows the tares among the wheat). You are a false witness to put *in* in its place. The multitude went down into the water, that was their own act, not John's. John performed the act, and then they were baptized and went up out of the water. John never acted for them, neither coming

down nor going up out of the water, but he fulfilled his own office and commission, to baptize them with water. I believe John is neither a liar nor an impostor, but you, by altering the word *with*, make him both a liar and an impostor. Surely an enemy has done this. Philip and the eunuch went down into the water the same as John and his candidates, and this was their own act, not baptism. Philip distinctly says he baptized him, not immersed as you say. None but an enemy would say he immersed. What wonderful audacity and blindness, when there is no such word in all the word of God, but conjecturers can make the words to suit themselves. St. John 3: 23.—And John also was baptizing at Enon, near Salem, because there was much water there. Here is John at his work, and the candidates came to him and were baptized. I dismiss such an ungodly inference by the blinder that it must be immersion because it says there was much water there. John's commission to baptize with water, and his faithful acts prove his truthfulness through all. Whether is you or I the true body-guard of the new testament, judge ye? Now I am going to show you how the old blinder has got feeding your Greek lexiconers on his tree of knowledge, to make them wiser than all the rest together. He boldly infers and asserts that going down into and up out of the water is baptism. How many hundred lies are afloat over the world that going down into the water and up again is immersion! If you accept their act as baptism, then you must believe they baptize themselves, which is a lie for they don't. Upon the foundation of these lies the Greek lexiconers have laid the foundation of your church. They dismissed the word *with* and put *in* in its place, and, like mother Rome, carry on the binding and losing system. They use Father, Son and Holy Spirit as a cloak. Oh, what satanic cunning the blinder uses. How dare any man presume to add to or dismiss from the Godhead's centre. Your god immerse was never heard of before, neither by God nor angels, and the word was never uttered by an apostle's lips. This is the devil, first and last, to overthrow God's government, and through his agents, amend and correct, to show their superior organization and better judgment. After you and I agreed not to allow a jot or tittle to be altered or changed, I demand on the peril of your soul to get me your organized immersion in the new testament, and where Christ named and used your organized words, plunge, dip and immerse. Let me see where the apostles used these words; tell me where they uttered them; if you cannot you must be antichrist. To think that you preach to the

people to obey his commands and follow Christ into the water and be buried with him in baptism. It is a lie, for he never gave such command to follow Christ into the water, it is your own counterfeit. It is not burial of the body, for they are not dead, but it is faith in Christ's death and resurrection. How distinctly we see the two Gods, two kingdoms and two subjects, and how differently they explain things. So you ought to see you are as deep in the mud as Rome is in the mire. Oh, how you resemble each other! No other denomination has carried out their spleen against our British bible like you and Rome. The truth is you both have translations, and this fact proves that our bible is inferior to your organizing and your better translation. I heard a Baptist say our bible was a spurious version, but he said they would have the true version, for the most learned men are going to meet in New York to make a new translation. Rome puts penance for repentance to suit their organized church, and you change the word baptize to immerse, to suit your better organized system. Rome wants no labor or travail of soul. I see the blinder has ye both preferring bodily exercise to the essential. You cast God, grace and spirituality overboard. Do not be offended with me for telling the truth. It is awful to destroy God's word, that is spirit and life, and make fit fleshly, corruptible man. A woman represents a church, that they might bring forth living, healthy children, and nourish and feed them on Christ, the bread of life sent down from heaven. The word is spirit and life, and, if constantly lived on, will nourish, ripen and mature for spiritual and eternal life beyond the river, where death can never come. You presume to be before mother Rome, and I don't know which to believe, for in one of your publications you said that Rome was first of all, and then said that Rome was first of all and you were before them. Oh, what a blinder and snarer satan is, and how people will give up their understanding and be led by their think-so and say-so. Now, sir, I must tell you that you never got your innovations from God changing John's name from Baptist to immersion. Not only that, but you charged his character from John the Baptist to John the immersionist, and you are that blind that you publish to the world that you are the body guards of the new testament. Christ called him John the Baptist, but your learned Greeks say he was illiterate and should have called him John the immerser. You, by your writings, prove that you are fit to correct the Father's errors and mistakes. You command your children and teach them to obey you in your better organized government. In olden

times as well as now the women wanted to run the government. Isaiah 4: 1.—And in that day seven women shall take hold on one man saying, we will eat our own bread and wear our own apparel, only let us be called by thy name to take away our reproach. They will eat their own bread, they will wear their own apparel, independent to the Father; and they will accept of the name of Christ and christianity, and Father, Son and Holy Ghost as a cloak; and then under the cover they carry on their knavery in the dark. Our Lord laments that he nourished and brought up children and then they rebel against him. When mothers and children rebel against him he laments and weeps over them as he did over Jerusalem. Our judgments all agree that there can be no offspring without a father, and God says ye are of your father the devil, for his works ye do. Here is the glory in all earthly material in the nature of him who begot them, giving glory and honor, one of another, but not the honors that come from above and from God only. You will now see the fruits born of satan's children in earthly pomp and show. 3: 12—As for my people, children are their oppressors, and women rule over them. O, my people, they that led thee caused thee to err and destroy the way of thy paths. Read it, read it, and be honest to God and your own soul; and don't be ashamed to be singular and peculiar. Chron. 1: 3, 4.—Peter spake of another Father that begets his children. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a hope by the resurrection of Jesus Christ from the dead to an inheritance incorruptible and undefiled, that fadeth not away, reserved in heaven for you who are kept by the power of God, through faith unto salvation. Verses 14 and 15.—God has said by their fruits ye shall know my children, different from the opposite father's children, as obedient children not fashioning themselves according to their former lusts in their ignorance, but as he is holy who hath called you, be ye also holy in all manner of conversation. Verse 10.—Because it is written be ye holy for I am holy. Here we see the two fathers and their different offspring, God's crucifying the flesh with its lust, and the opposite feeding the flesh. Without God operates and governs the church they will never bring forth spiritual children. You may say as you please, the temple of the Lord are we (it's an empty sound). If satan operates and governs it is impossible for his offspring to be heavenly minded. This is so much for the two mothers, independent of God, the spiritual Father, and yet they deny God's operation, yet they pre-

sume to bring forth spiritual children to him; and I think they are as blind in this as they are in the foregoing. The features of mother Rome and you again appear before me. Long before I knew any thing of the Baptists' system I heard them boast they had the most learned men in the world, and their ancient fathers formed the first church, and Peter was the head of their church (the blinder would rob God of the glory and put Peter before him), and the last church. The cross that had the round O on it was the sign that they would encompass the whole world. I heard one of the Baptists say they belonged to the first church, and that was John the Baptist's church; and there is no baptism but John's, one Lord, one faith, one baptism. I told him that he handled the word of God deceitfully, and denied Christ's, the one essential baptism. Wouldn't it be more than a miracle if any of these, with the wisdom of the world and light of the transforming angel, could convert the world to God? There is another church, which Joseph Smith was the means of forming in the town of Manchester, New York, on the 9th of April, 1830, called Mormons. They had great quarreling and contention, and going from place to place. Joseph Smith was shot, and Brigham Young took his place and supreme authority as leader of his people. They believe the bible is the word of God, and the book of Mormons is inspired and of equal authority. They believe in Father, Son and Holy Ghost. They hold that the gospel ordinances are four,—faith in Christ, repentance, baptism by immersion, and the laying on of hands for the receiving of the Holy Ghost. They practise polygamy, etc. I borrow this from a book about 150 religious denominations. In reading about these various denominations I have been struck with the fact that they all take the bible for their statute and guide. No doubt many of them started in the spirit of sincerity, and perhaps satan came along with his sly cunning and gets them to end in the flesh. It is one of satan's most successful plans to get them to cover themselves with the bible and it alone; and cloak themselves under the name of Father, Son and Holy Ghost, and faith in Christ, and that his blood cleanseth from all sin. From such professions of faith we conclude that they are the temples of the Lord and true apostles of Christ. I will give you an instance of this. I heard Dr. Montgomery in the Senate in Cookstown, County Tyrone, make his profession of faith. He said he believed in the bible, the Father, Son and Holy Ghost, and he believed that the Son of God was a sacrifice and was slain, and that his blood is efficacious to



cleanse from all sin. When I heard him make such a profession I was ready to say, there is no difference in our faith. When Dr. Stuart got up he showed his one-sidedness, and said, you would think there was no difference between our faith. He says Dr. Montgomery believes Christ to be the Son of God; yet nothing but a mere man without an attribute of God in him; he views him like you and I, mere men. We repent and believe and are born of his spirit, and then as God's Son he appoints him to be slain and accepts his blood to cleanse from sin. He would not allow an omniscient and omnipresent God, nor an attribute to be attached to him at all. This is the devil and his son combined to divide the Godhead and destroy his sceptre and dethrone his spirituality, to make him an image like a corruptible man. Here we see the old father's nature unfolded in his son, and not a feature marred in the son's complexion. Dr. Stuart had reference to the Canaanitish woman recorded in Mark 7: 29.—And he said unto her, for this saying go thy way, the devil is gone out of your daughter. Verse 30.—When she came to the house the devil was gone, and her body was present with Christ, when Jesus said, the devil is gone out of your daughter. The disciples, mere men, said, in the name of Jesus Christ rise up and walk. When I came home from the Senate I commenced afresh my researches after truth. The next morning I read the 1st chapter of St. John's gospel, verse 46. Philip recommends Jesus of Nazareth, but Nathaniel despised the Nazarene; Philip invites him to see him, and he could tell him what he did not know himself, that he was an Israelite, in whom there is no guile. As an honest man, he said, whence knowest thou me? Jesus said, before Philip called thee, when thou wast under the fig tree, I saw thee. From the effects of his own experience he gives a new profession of his faith saying, thou art the Son of God, thou art the King of Israel. He knew that no man was with him there but the omniscient Son of God and King of Israel. When he asked he received according to the King's law. This settled my mind forever on the divinity of the Son of God. The promise was given in olden times, unto you a Son is given and the government shall be upon his shoulders, and he shall be called the unity of God, the everlasting Father and the Prince of Peace. The same Son made the flames powerless in the furnace. God made John witness first at the salutation of Mary to Elizabeth of the conception of Christ, he leaped in the womb.

John witnesses for him again in John, 1: 1.—In the beginning was the word, and the word was with God, and the word was God. Verse 2. He was in the beginning. 3. All things were made by him and without him was not anything made that was made. 4. In him was light and the light was the life of men. 33. John bears witness that Christ gave him his commission and mode to baptize with water. He also witnesses to Christ's spiritual baptizing of the inner man. Who but an antichrist and an infidel would attempt to sever the Godhead and overthrow his government. I would rather a thousand times be called a fool than attempt to solve all God's problems or explain his unfathomable mysteries. To think that a man will say he believes the bible, and makes Christ nothing but a mere man! The Mormons believe the bible as far as it is correctly translated, and the Baptists hold the bible as their statute, and honest Rome, without hypocrisy, never sanctions the bible at all. So they are resting on the sand banks of men and what they tell them, and they have it from them that say they are the first church and they will be the last church. It seems satan can blind and get them to believe that a black raven is a white dove. What can we do with these people? Are we to force our sentiments on them by the force of arms or power of argument? No, no. Don't hurt a hair of their heads, but be faithful and contend for the faith once delivered to the saints. We are all finger posts like John was, pointing and crying, behold the Lamb of God who taketh away the sins of the world. Not a Greek, Roman or immersionist can contradict his word, spirit or nature, in harmony they are one. If there be any severing in twain it belongs to you and I. Let us do our duty to these awful characters the Mormons, who say they believe in the bible, and profess their faith in Father, Son and Holy Ghost. Let us try them by the bible, God's word. Genesis 2: 21.—And the Lord God caused a deep sleep to fall upon Adam, and he took a rib from his side and made a woman for him. He did not take her from his head to be over him, nor from his feet to be trampled on, but from his side, to be side by side with him, his equal and true helpmate. God could have made a dozen for him, but in his wisdom he saw it was best to allow him but one. Therefore shall a man leave his father and mother and cling to his wife, and the twain shall be one flesh. It is my duty to warn every man, on the peril of his soul, to keep on this foundation no matter what angels or men may say. Verse 26.—What God hath bound together

let no man put asunder. See Mark 10: 6.—But from the beginning God made them male and female. Verse 7.—For this cause shall a man leave his father and cleave to his wife, and the twain shall be one flesh. Paul writing to the Ephesians says, For this cause shall a man leave his father and be joined to his wife, and the two shall be one flesh. In the old and new testaments God's organized government is unchangeable, witnessed by his obedient subjects in both dispensations. Paul wants to keep Christ's body, the temple of his residence, holy. Shall we take the members of Christ and make them the members of an harlot? Oh, no; God forbid, for he that is joined to an harlot is one body with the harlot, and separated from Christ's spiritual body. Verse 17.—He that is joined to the Lord overcomes the world, the flesh and the devil, but by giving way to their flesh lusts, they are sure to reap a harvest of corruption, dissolution and death. God never broke a law he made. When the woman was caught in the act of adultery, and they brought her to Jesus and demanded her to be stoned to death, Christ consented to the law and demanded of them who were pure to cast the first stone at her. They all left her, and Jesus asked, where are thine accusers? She said, none, Lord. He knew he was bound to heal her broken heart, and her position was sufficient to break any heart. Neither do I condemn thee, go and sin no more. I believe that if these Mormons, the devil's flesh slaves, would confess and forsake, God would break the snare of the devil, and snatch them from hell's mouth to heaven's glory. But to go on in sin that grace may abound is antichrist and infidelity. Smith says he was favored with a vision, that he saw two glorious personages, who informed him of the errors of the religious sects, and they promised to reveal to him at some future day the gospel of truth which he should afterwards proclaim with great success throughout the world. He was also assured that he was a chosen instrument in introducing this new dispensation, and he was furnished with mysterious information of the inhabitants of that country. Another personage appeared before him, who proclaimed himself the angel and messenger of God. When I read this I remembered that old lying prophet recorded in 1 Kings 13: 18. He told the man of God that an angel from God spoke to him to bring him back to eat bread and drink water; but he lied and deceived the man of God, who, by believing the prophet's word in preference to God's word, was killed on the way by a lion.

Read this chapter and say, where God has spoken the word I'll never believe an angel, nor a prophet, nor an apostle, nor a Greek lexiconer, professor or doctor, who stands in opposition to God's word, spirit and nature. Let us, on the peril of our souls, deny them all, and trust not in man. Satan with his cunning gets them to believe he will be the man to convert the world. His nature is to whore, murder and steal. Matt. 11: 17.—They would not see John as a burning light, nor Christ as the Son of righteousness, and in their blindness and wisdom they got from the god of this world they dismissed John because he would not eat and drink, and Christ because he was a glutton. They were too wise, and their angel's sight in their estimation casts a dusky shade on these two great luminaries from heaven, with their spiritual light and life. I am often ready to say what is the use of me writing, what signifies my poor scribbling? Christ said to John suffer it to be so, now you are appointed to baptize with water, I must fulfil all righteousness and baptize with the Spirit. Your office is to apply material water to a material form, and your duty being done leave it with me to give the spiritual efficacy. Here I feel like John; I want Christ to teach me, and I'll do my duty to him and not to any party, and then leave it with him to give the efficacy by his divine wisdom. So I must scribble on, and appear as a star with no light of itself. I borrow all my light from the sun of righteousness and shed it in midnight darkness to drive away idolatry and death, and to bring to light all hidden things of dishonesty. I don't want them to be deceived and plunged in darkness, when the devil will hold his jubilee over them.

The first church we read of is recorded in Acts 7: 38. This is he that was in the church in the wilderness, and he has no church that he is not in to lead, support and bless them. This was a Jewish church, in the age of circumcision. Therefore, neither of you belong to that church, for you never circumcised a child, nor shed a lamb's blood and kept it in a basin. Peter formed the first christian church, and they were Jews from all parts under heaven; for this was a transfer from the old grant to the new deed. Neither of you belonged to that church in that day, for we were all Gentiles. We never were Jews, are not now, nor ever will be. Peter, taught of God, took us Gentiles and got the sign, equal with the Jews. On that day Christ's prophecy was fulfilled. He prophesied that he had sheep of another fold, and them he must bring and

make one fold with one shepherd. Glory be to God there is neither Jew nor Greek, circumcision nor uncircumcision, but Christ is all in all. I hope no one will ever hear you talking again about yourselves, for all those who walk in the sunlight will early discover your old father's proud wine you are ventilating. God says his flock is a little flock and a narrow way to walk therein. You say, oh, come over and join us, and the multitudes with our knowledge will overcome all our opponents and take the world. You Gentiles were the first church and you will be the last, and by your boast you people the broad way. Satan's says I have you now, and I'll never let you go to the narrow way to be peculiar and singular. He has them blowing the flames of hell forever, and exclaiming I'm tormented in this flame. But he has a noble class of missionaries, who move in a higher sphere and know more than all the world. They know there is no hell, so they know more than all the inhabitants of hell. They know more than Jesus Christ, who warns us to enter into life halt and maimed, having only one eye, rather than go to hell, where the worm dieth not, and the fire is not quenched. There is no foundation but Jesus Christ, and this is from his own lips. The devil gets his people to feed their flesh, and then blinds them to believe they will reap a harvest of eternal life from it. Oh, devil, this is you, the fountain of all grades and degrees of the pope's supremacy. You have got those up in the classics and sciences so that they know more than any one in heaven, earth and hell. They are so wise that they want no information from either of these places. Christ says first seek the kingdom of heaven and all these secondary things will be added unto you. Satan wants body and soul to live on his material. Christ wants soul and body to live on his divine spirituality, should he feed them with manna from heaven, that earth never produced, never ploughed, sowed or reaped. Oh, who has a God like ours, who has earth and heaven at command?

In reading the sermon of Rev. Justin K. Richardson, of Rutland, Vt., I saw he had taken up a great portion of a column to show their achievements and increase of six houses per day, and at a later date an average of five per day through the States. He says their congregation body were credited with only 3,202 churches, which is about one for every six the Baptist really have. Why, sir, from these statements Satan will have you believe that you will have the world your own in the

unity of faith. God rejects your comparing yourselves with yourselves, and receiving honors one of another. Again, he gives us to know that they are the oldest body of christians yet they never persecuted, that they were the first in the mission cause, first in the cause of the bible societies, first in the Sabbath school labor. He says for the truth's sake the world owes the Baptists an eternal debt of gratitude for their adherence to the pure word of God, when all others had departed from it. He says, not only have the Roman Catholic body persecuted us, but the Protestants who came out from her bosom have followed her example. Again, he says, but now, happily, the entire world, Protestant and Catholic alike, considers that the bible mode of baptism was immersion, and that no other explanation should be given to the scripture. I say it is handling the word of God deceitfully to apply the body to the water for bodily exercises profiteth nothing. If a body was immersed a hundred times it would never make a new life, it is Christ operating on the spirit that gives a new life. I dismiss you as an unbeliever. I am a body-guard of the old and new testaments, and I'll have no divided god at all. An undivided, unchangeable God is mine, glory to his truthful sovereign right. No doubt many began in the Spirit but conceived to satan, who blinded them to steal and change God's word. He will soon have you preferring bodily exercises and earthly dust to spiritual graces and fountain of Christ's living water. Washing is all right, to keep clean, but when satan fills your hearts to lie to the Holy Ghost your characters are stained and abhorred of God. I'm not going to quote Beecher, nor Prof. Paine, of Bangor, but I'll give you Christ and Peter, on the subject of God's abhorrence, in Acts 5: 3. Ananias, no doubt, believed John and Christ's preaching to repent and believe, for the kingdom of heaven is at hand, and if he was a Jew he never shed a drop of blood again. On the Day of Pentecost he was baptized, as John professed, with the Holy Ghost, and then upon this profession of faith, righteousness, peace and joy fill his heart and the disciples give him the sign of the christian dispensation; and they baptized him. I do not doubt that when he sold the land he had the purest motives to give all to the disciples, but satan seduced him. Peter knew satan's tempting devices, and charges it on him, why hath satan filled thine heart to lie unto the Holy Ghost? Oh, the lying character forfeits all claim on the bank of God, for the haughty heart and lying tongue God abhors. God



knows satan's assertions and that he wants to pass them for God's truths. You are warned by God of him, and you are inexcusable to conceive to him, for he will bring you forth a liar like himself, and get you to be so wise as to alter God's laws and overthrow his sceptre. I am not giving you myself, nor a doctor nor a professor to prove it. 2 Cor. 11: 13, 14, 15. For such are false apostles, deceitful workers transforming themselves into the apostles. Marvel not, for satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed into ministers of righteousness, whose end shall be according to their works. We never can be mistaken in the devil and his ministers coveting God's place. They would put God and His disciples out of office, and get the people to believe the temple of the Lord are we,—we are the Greek scholars, who are fit to translate and define languages, and we will induce the world to join us for we are the first church and we will be the last. These assertions come from the light of the transforming angel and his ministers declaring they are the first church and they will be the last. I believe satan knew the Gentiles were not the first church, but he would not tell them, for his nature delights in lying. He would take the honor from the Jewish church, and reverse Christ's government, and give the glory and honor to the Gentiles first and the Jews second. If the scripture is true that you make them two-fold more the child of hell than before, then their profit is not much. This brings to memory an incident of a few years ago. A vicar objected to a Methodist minister putting reverend on a stone where his daughter was buried, and charged him with being unjust for taking a title that was not his own. Very true, but where did he get it himself? I think he got it on the foundation of satan's conjectures and assertions. In the 111th Psalm they were praising and exalting God, for his commandments are sure and stand forever and ever. Verse 9.—He sent redemption to his people, he commanded his covenant forever, holy and reverend is his name. Since the title belonged to God, thou art the man, you have taken it unjustly. Oh, how satan loves to have them in the tombs quarreling over about dust and rotten chaff of words. Like the Jews some of them abuse the bible. They said without you are circumsised you cannot be saved. The word of God proves that the bitten Israelite was saved by a look, and that the dying thief was saved by believing and looking to Jesus, without moving hand, foot or finger, independent to your

churches' immersion. Sir, you remind me of Peter in his pride contending with the apostles which of them should be greatest. Jesus brought them up and destroyed the proud wine of the devil by setting a child in the midst of them. He said, I establish a childish, simple, dependent, babyish generation, to whom my Father and I have engaged to reveal ourselves. You want to reverse that government, and will not receive a child until he has grown large and strong, great and wise. I tell you he won't accept of you on account of your learning and superior wisdom. I tell you you must be converted, and become as a childish generation, or you cannot enter into the kingdom of heaven. Acts 10: 34.—Then Peter opened his mouth and said, of a truth I see that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted by him. Here Peter has dismissed all churches out of sight and gives it to the kingdoms of this world, and their characters make them members of Christ's church. Oh, satan, what cunning sly you use to get the people to feed their souls on chaff of words, substituting them in the place of character, what God prefers before all. I have known some who were baptized when babes and other adults who were immersed getting drunk, fighting and blaspheming, and tearing one another. So there is no difference between them, God abhors them both in his displeasure. I have often thought of God's Israel, whom he so wonderfully baptized and saved with their children, and not long after they conceived to satan, and commenced to murmur and provoke, for want of character. He destroyed hundreds of them in his displeasure. When I was in England it was published there that in England and Wales there were hundreds expelled from the Baptist Society for iniquitous conduct. Here are facts which we should all believe. You should stop satan's proud wine passing through you with his proud boasting, transforming yourselves to be the recommenders of Paul, as the true servants of God. Neither Paul nor God want any such devil's agents to recommend or preach for him. Jesus Christ is the wisdom and power of God, and God's truth. Is not this sufficient to choke these proud boasters, and never hear from their lips again that they are the first church and will be the last. Their boast is, we are the only truly baptized church, for sprinkling and pouring are no baptisms at all, and this is the climax of their boasting. I believe that immersion is not baptism at all. I think if Christ would put you under his

yoke, and put you through his school of humility, you would come out like Peter and Paul; and I would like to sit at your feet and listen while you relate your new experience. I count all things but dung and dross when compared to the excellency of the knowledge of Christ Jesus, my Lord.—See Phillippians 3: 7, 8, 9. Oh, sir, get crucified with Christ, and dead to the world and bodily exercises; that profiteth nothing. Then God can witness for you as he did for his disciples when he said, ye are no more of the world than I am of the world. Their minds are up in heavenly spiritual mindedness, and they have lost their taste for dead men's bones, rotten in the tomb. You may think that I despise church means and ordinances. I tell you nay, for any church name would do me, only let me have God in his word, Spirit and nature,—humility in my heart. The word, abstracted from spirit and nature, is not sufficient to prove anything, for the transforming angel of light with his sleight-of-hand ministers handle the word of God deceitfully, and twist it into various shapes. The word is but the shell, and Paul gives us both in Thessalonians 1: 5.—For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, with much assurance. It seems to me, sir, that you would surely burst if you were prevented from breathing your vital breath and native air in exalting men's death-stricken material, quite opposite to what God describes man to be. Here he tells of a famous student who was a congregationalist. He had borne away the highest honors from Amherst College, and excelled especially as a linguist; he engaged in the study of the Greek new testament, and he was convinced that the views in which he was educated were erroneous. After a great struggle loyalty to Christ triumphed, and he became a Baptist. He stood at the head of Greek exegets, and as a lecturer he had no superior. When he died the christian world felt a loss not easily repaired. In the life of one of the foremost men our denomination has ever had, Horatio B. Hackett should characterize every member of this body. If God should tell you he was no better than John, a reed shaken with the wind, would you believe him? Paul differs very much from you about learning, for he says it is but sounding brass and tinkling cymbals. He could speak with more tongues than them all, yet he says, I am nothing. Paul knew he could put in the plant, but he could not send one sunbeam to cause vegetation. Why, sir, if you had half an eye you ought to see you are saying, we are not as these Congregationalists and Presbyterians

are, with their erroneous principles. Oh, poor Greek lexiconer, who would give up the fountain of living water that gives divine assurance, and peace, comfort and joy, which all the stagnated waters of the earth, lakes, rivers or oceans, could not give. Common sense says the rod was applied to the sea, not put under it to open it. The rock was smitten with the rod. As your system does not support the old, we'll go to the new testament, and find Paul witnessing, I was beaten with rods. Oh, Paul, you haven't learned Greek, for we know Greek and you ought to have pronounced it *in* the rods, for this is its original meaning. (I have never heard it spelt *with* and then pronounced *in*.) Oh, ye Greek translators, you should have translated it, Stephen was plunged, dipped and immersed with stones. Your fathers do not dare to grit a Greek's ear by saying, I'll whip you, children, *with* the rod; be consistent and say *in* the rod. If you are consistent with the root word that never means anything but *in*, then you must not say, Jesus was crowned *with* thorns, but *in* thorns. Don't say, he was nailed to the cross *with* the hammer and nails, for it was *in* the hammer and nails. Don't dare to say the spear was applied to Christ, for he was plunged, dipped and immersed in the soldier's spear. So much for the learned Greeks. Now, sir, Jesus has pronounced from his own lips that it is baptize, and he told the disciples that they would drink the same cup and get the same baptism of suffering. Here are three baptisms, John with the water, God with the Holy Ghost, and Christ with the baptism of suffering. These three are proved by act, word and deed, all by application. Infidelity is a rejection of God, and, sir, you stand with a host of these alien armies. John 1: 33.—There John got his commission to baptize with water, and Christ's with the Holy Ghost. Verse 34.—And I saw and bear record that he was the Son of God. In spite of all this you make John an immersionist and a false prophet. Sir, I read in your production how much the world owes to the Baptists for their adherence to the pure word of God when all others had departed from it. Why, who would believe that all others had departed from it but yourselves? I think the old father below must acknowledge that his son can beat him at story telling. Such a boast of their supremacy, above all denominations; and thus they tell us that all should bow to their superiority.

I was reading yesterday the history of christianity in the dark times, by John, S. C. Abbot. In his highmindedness he

says, there is but one name in the world and that is the pope's. All princes ought to kiss his feet ; he alone can nominate or displace bishops, dissolve councils. Nobody can judge him, he has never erred, and never shall err in time to come ; he can depose princes and release subjects from their oaths of fidelity. All the monarchs of Europe sustained these assumptions of the pope, and they cried out give us more of the devil's dust. When they get this far we must think they are near the blackness of darkness forever. If all had obeyed the pope, he would have been in his element. Jesus says, I am a servant to all repentant broken hearts, and I wash them independent of any Pharisee's hands, words or water to cleanse them. My organized laws are bequeathed to the sinner, not to the righteous, only those who can sing that they were washed in the blood of the Lamb. You have told us you have never erred and that you never will err ; therefore you can never sing that song, and if you would sing it it would be a lying one. But you would like to overthrow the Godhead's sceptre, and take his place and change the mild, calm, peaceful air of heaven into lying, swearing, deception and blasphemy. This is the devil in his nature operating on all, and again he says, you dethrone me and make my opposite whom you say has power to expose you to all possible misery in this world and to eternal flames of hell in the next. I am ready to wonder how satan could blind any man to express himself so, and pass all this button—mould coin for Jesus' gold coins of truth and righteousness. I will have no other god before me, and you have no power to send one to either heaven or hell. When you would not be led in humility in communionship with me, the man of no reputation nor honors of this world, you cannot live with me nor I with you. My law binds me to make the separation ; come, devils, bring the chains and bind them hand and foot, and cast them into the flames ; and here their destiny is fixed. Abraham has worded it that there is no passing and re-passing. This is God's unchangeable law, the righteous to be righteous still, and the unholy to be unholy still. So let all the devil's men overthrow the laws of God if they can. To think that we have a man in this enlightened age who declares that the world is indebted to the Baptists for retaining the pure word of God when all others departed from it (did you ever tell a greater lie than that ? Again he says, we are the only baptized church. Oh, how darkness has covered the earth and gross darkness the minds of the people. You

puffed up your Greek lexiconers so that the people of your denomination can scarcely refrain from bowing and kissing their feet. You did not think you were casting the illiterate Jesus and his ignorant disciples in the shade. I believe the God of heaven never commissioned you to preach that sermon, but that the god of this world bids you a good-speed. While you preach earthly material, and learning, acquired by their own labor, and keep back Christ with his pure spiritual graces, you will please satan. Now, sir, gather up from the tombs all your dust of dead Greeks like mountains high, and ask the best men in the world if they can give you any oil. Not a drop; if there was any good in them it was God's free bestowment, and of course he will claim his own. God has appointed no deposit but his Son, for it pleased the Father that in his Son all fullness should dwell. Therefore God has cut off all hope of getting one drop of oil from dead or living saints. But the blinder and deceiver would always have you going where there is no oil, crying give us of your oil for our lamps have gone out. The virgins were directed to Jesus Christ and get for themselves, for they had none to spare. The woman of Samaria had none to spare, but in like manner directed them all to Jesus at the well. The deceiver blinds them to cry at the wrong fountain till the door is shut, and then seizes his prey. Then the gulf is impassable, and there can be no reprieve. So shall it be with those who go to Greek doctors and professors, for they re-qualified and suitable for satan to pay them up. It is an unquestionable fact that the natural tendency of learning and riches is to elate the mind and puff it up; and all who are acquainted with fallen humanity know this. It requires a double amount of grace to keep them in their places, and from deceiving the people. They should be crying like Paul, though I speak with more tongues than them all, yet I am nothing. I believe the apostles for the truth would stand the test on the death-bed, the resurrection morn and judgment day. I have seen men who have been deceived by these Greeks, and some have said to me, do you know the meaning of the greek word *baptiso*? Others would say, the original word; and still others, the root word. These men were as ignorant of greek as myself, and I thought they had a glass from satan's still eye which intoxicated them in a preamble of greek words. A Baptist friend said to me, you are no judge of words, and do you presume to know as much as Dr. Clark or Mr. Wesley? No, I would not presume to know the languages they knew at all. Wouldn't you believe them if



they changed the word *with* into *in*, and believe immersion was baptism? No, sir, I would not give up my conscience to any of them, to act, and think and believe for me. You can give your conscience to your supreme Greeks, but I'll give mine to the illiterate Jesus, who made it suitable for the childish, babyish, dependent race, and taught under his yoke a fool need not err therein. I thank Father, Son and Spirit for thy choice, independent to all opposite; and I thank thee for thy sunlight to discover the rebels who want to dethrone thee and break thy will. Send us all from the wisdom of the world to teach us the wisdom from above. I simply tell you body-guards of the new testament where my conscience rests. See Matthew 3: 11.—I indeed baptize you with water (Christ's commission to John was material to material), but he that cometh after me shall baptize you with the Holy Ghost and with fire. Verse 15.—And Jesus when he was baptized went up straightway out of the water, and so the heavens were opened unto him; and I, John, saw the Spirit of God descending like a dove and lighting upon him. This is John's witness: he saw the Godhead's mode was descending and applied to Jesus as he applied the water. Jesus said he had a greater witness than John, his Father bears witness of him. Verse 17.—And lo! a voice from heaven saying, this is my beloved Son in whom I am well pleased. Yes, Father is pleased with mode and power fitting his Son for the priests office. So here we have the foundation laid on Christ Jesus, the rock, and the Spirit descending and anointing him, and the Father accepting, and sanctioning and cementing the three in one, in word, spirit and nature. From the beginning they are unchangeably the same, never a contradiction to sever them in twain. Sir, you may give your conscience to your learned men and denomination as you please, and no one should prevent you by force of arms, but by reason, persuasion and love. You can chose salvation or damnation for yourself, and you are responsible only to God. God invites you to choose life that you may live, and he is more willing to give than we are to believe and receive it. More and more I see the danger of the simple hearted being led away by the Greek and other learned professors (not possessors). I would rather go to an old father or mother of Israel, who has been under the yoke of Christ for twenty years, than go to any of your Greeks. Again I said, if all the prophets denied this foundation of mode and power, and all the apostles denied it, I would deny them all; and if all the angels in heaven and devils in hell were to deny it, I would deny them all, and cling to the foundation rock.

I have met many Greek scholars, but I will mention one of them as a specimen of the whole. He heard that I had said that immersion was not baptism, and he wished to see me. We met, and I told him what I always said, wherever I went, that immersion is not baptism at all. He said, very gentlemanly, sir, are you a Greek scholar? I said I did not know the language. He said, sir, how do you presume to define a doctrine when you do not even know the language? Well, sir, I have read both sides, and the Greeks contradict themselves. One says it is as natural as to breathe to see that baptizo means baptism; others that it means sunk down and covered over. So doctors differ. Is that the meaning you attach to baptizo? He said it was. Well, sir, I'll tell you how I found out that immersion was not baptism at all. There is no statute for the mode of baptism but the Godhead's statute, and John, Christ's witness. The first day John baptized he said, I baptized with water. Jesus went into the water where John was baptizing, and to fulfill all righteousness, John baptized him. Jesus went up straightway out of the water, and lo, the heavens opened unto him, and John saw the Spirit of God descending like a dove and lighting upon him. Matt. 3: 17.—And lo, a voice from heaven saying, this is my beloved Son in whom I am well pleased. (Is heaven above or beneath, and we beneath it must apply to us.) This being the case, it settles the truth and mode forever, unless you put another god before him, one who will overthrow him and take his seat and legislate for him. My faith is confirmed in my God, who cast your god overboard long ago. He said, get hence, satan. Again, thou deaf and dumb spirits come out of him, and the inferior being, subject to his superior, came out at his bidding. Here my faith is confirmed and I'll stand on the rock. The descent of the dove and the heavenly voice came down from above and accepted his Son by application. I said, sir, is there any baptism without being sunk down and covered over? He said, none. Christ tells his disciples to tarry at Jerusalem till they would receive the blessing from the Father and the power from high. John prophesied after him when he would de cease they would be baptized with the Holy Ghost and with fire. These prophecies were fulfilled on the Day of Pentecost, when the heavens opened and the mighty rushing heavenly air descended, and tongues applied and sat on them, and fired and flamed their hearts and tongues to go and spread heavenly fire to a dark and cold world. Acts 10: 44.—While Peter spake these words the Holy Ghost fell on all them that

heard the word, and they were blessed and spake with tongues. Peter demanded baptism on the ground of Christ's baptism being first. Now, sir, I can not find plunge, dip, immerse, sunk down or covered over. On this ground I deny all immersionists and I deny that immersion is baptism at all. I will be plain and honest, for I despise a hypocrite. God baptized Israel on dry land and blessed their lives and their children's lives, dear as their own, to worship him in family compact on the other shore. He allowed the waters to give way and sunk his enemies down, and covered over, buried in baptism by immersion. Again, the ark, a figure of baptism, and the power of the water kept it above the water and would not let it be immersed. You say you bury them by immersion. God is no liar, for he buried them alive by immersion; you never buried one alive yet. Could any man attempt to make these two opposites, baptism and immersion, one in operation? No man of common sense would; none but a maddened, intoxicated brain could. Coradatha and Abiram denied the government of God and became independent; they formed their party and made an altar without God's command, and without shame or fear they would burn incense on it. They put God to defiance, and he got jealous. He commanded his Israel to depart from them and not to touch anything they had, they obeyed him and fled from them. God needed neither pick, spade nor shovel, he made the earth cleave asunder and sunk them down and covered them over, without the assistance of any man. This is God's displeasure in these three acts by one mode, sinking them down and covering them over, and burying them alive by immersion. Every one we baptize by application to the subject represents God's loving kindness in blessing and saving his Israel, and every one you immerse you represent God's displeasure. God never commanded any man to perform such an act, it is not the channel he has appointed to convey his blessings through, rather his displeasure. Now, sir, you and all your Greek linguists say there is no baptism but immersion, but you do not get that from the sunbeams of heaven. An enemy has done this, and you are the most suitable characters for him to puff and snare. By this stand you deny God's spiritual mode of baptism, and declare that the Spirit never descended on Christ, and that the spiritual heavenly fire never descended nor ever gave eloquence to the apostles' tongues (I think it did not produce death on them as immersion did on its subjects). Your system denies the Spirit's baptism on Cornelius and his house. Sir, you boldly deny the Godhead's mode, and assert that Christ

was immersed in the dove, and the apostles plunged, dipped and immersed in the tongues, and Cornelius immersed in the Holy Ghost. He gave me a patient hearing, and with a courteous bow passed on. I think he never saw it in that sunlight before, and he was too much of a gentleman to quibble. I confess it was many years before I saw it with the same clearness I do now. I would rather go to christian experienced people, such as Priscilla and Aquila, to teach me the right way of the Lord, than to any of these Greek lexiconers. I will tell you of a lesson that I learned when I was fifteen years of age. There were seven young boys of from twelve to eighteen years of age converted at a revival, and with our new nature we all wanted to work for God. Our timidity forbade us to pray among the old members, and to ventilate the contents within. We formed a prayer meeting in a barn, and sang and prayed in our turn. There was a pious female in the neighborhood who rejoiced to hear that we were praising God. She asked us if we would allow her to come to our meetings, and promised to correct any mistakes we would make. She came, and prayed that the Lord would bless us, and teach us, and make us humble. She said to one of us, you sang eight verses at once, and I think if you had only sang four it would have been better. She turned to me and said, "John, you prayed very well, but when I thought you were done you began again, and I thought you wanted to be heard; when you are done be done, and if the Spirit draws you out pray again." I never forgot that early truthful lesson, and I want to remember it every day while on probation here, where satan is permitted to tempt me. I see more clearly the god of this world would accept of the body without the soul's spiritual loan in it; and the God of heaven will accept of the spirit's look and answer it, without a finger of the body being moved. God tells us of people who worship him with their bodies and honor him with their lips, but whose hearts are far from him. The Lord have mercy on us all, for how often we have given thee a long preamble of words and our hearts far from thee. I would rather be at the feet of those divinely taught souls who can say, wherein I was blind I now see, than be taught of those Greeks, who, by their uncommon sense, have turned the word of God into a lie. Jesus said I have a baptism to be baptized with. It's a lie, Jesus, for it's immersion. We know the derivation of words and you don't; never say baptized *with* again. When I was in Boston I went to Tremont Temple and got a small book entitled Christian Baptism. Here I saw how deceitfully they handled the word of

God by changing baptism to immersion. Oh, what deceivers they are to be believe such Greek gods. The essential of anything is the substance, and the essential of God operating on the inner man is to raise him up from earth's cold chills. The god of this world is quite satisfied to have his subjects no higher than glorying in his death-stricken material. You tell us of a monk who would not submit to his superior. St. Frances caused a grave to be dug deep enough to hold a man, and then put the monk into it. They shovelled the earth to his knees, and he would not submit; they shovelled it to his shoulders, and St. Frances said, are you dead? He says, my iron will submits, I'm dead. So we who have been baptized in that expressive ordinance figured forth the fact of our death, henceforth we have no will but Christ's. Anything opposite to this you and I must reject as false and untrue. Jesus applies himself and gives us his grace, power and strength to raise long entombed souls, dead in trespass and sin, to newness of life; by his power applied to our vile bodies he changes them to spiritual bodies. All this by application, but it's not in our nature to apply to him. If we would apply to him we would have no power to mould him to our will. See Romans 6: 5.—For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Verse 6.—Knowing this that our old man is crucified with him that the body of sin might be destroyed that we should not serve sin. The truth is God is a Spirit and his kingdom spiritual. He breathed part of himself, and hence the body gets its life from the soul. By transgression death ensued and separated the soul from God. He opened a fountain on calvary of water and blood to wash the old man, and crucify and put to death this body of sin. Here the apostle calls the soul, our fallen nature, the old man, and that it is a body, and by faith in this fountain and name of Jesus it is raised to newness of life. Let these learned men get to heaven in their common sense and begin to sing their sins were washed away by rivers, oceans or lakes. I believe the devil would get them to exalt earthly material. The figure of planting is the same as burying. When we plant an apple we dig up the earth, put down the seed and apply the soil to it. When we plant potatoes in beds we drop the seed, take the spade and apply the earth. When we plant in burnt land we drop the seed and with a hoe apply the moles to the seed. We open the drill with the plough, then drop the seed and cover with a plough. When we sow oats or wheat we apply the harrow and cover them over.

All these bear witness to God's organized mode of baptizing by application, the simplest and easiest. The Greek organized law is in direct opposition to God's and not half as convenient. God is everywhere and will accept spirit and truth, his own nature, wherever he finds it, from the beggar on the wayside to the prince on the throne. When I came out I went to hear the Baptists and enjoyed their meetings very much. Hardly a meeting but what they would have more or less to say about immersion, and obey the command and follow the Saviour into the water and be buried with Christ in baptism and rise to a newness of life. Some would say that everybody knew that John immersed Christ in the river Jordan; and that Philip immersed the eunuch after going down into the river. Some would say to me they were the only truly baptized church in the world, for sprinkling and pouring was no baptism at all. Then I could not defend it but some gave me some modest hints to preach on it. At last they had a revival, and there were two or three ministers going around raising old and young. One woman said she could not sleep at night as she was not baptized, and unless she believed and was baptized she could not be saved. I saw another young girl nearly as bad, and I said I would study the mode and see if there was any error. I thought they seemed to act like foxes, if they could not catch the geese they would catch the goslings. I got my concordance and commenced the study. The first thing I looked for was to find God's command to follow him into the water, but I could not find that command in all the bible. Spiritually God commanded us to follow him through evil and good report, as dear children. Satan would give much to get you to prefer earthly to spiritual material. See Galatians 3: 26.—For as many of you as have been baptized into Christ have put on Christ, that is, the inner man covered and clothed with his Spirit. Romans 13: 14.—But put ye on the Lord Jesus Christ, and make no provisions for the flesh to fulfill its lust. Romans 6: 2.—The soul that is dead to sin has no taste, relish, element nor enjoyment in it. Verse 3.—Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death. This is to be understood spiritually, and not that our material bodies were to be buried in Christ's material body. First you tell us your mode, and that's a lie for they are not dead and you don't bury anyone alive. You say it is a figure of baptism, and I say that's another of the same. It would be truth when you went into the river to take the water in your hand and shed it over the person as God sheds



his love abroad in your hearts. You never applied the dead to the graveyard, and the earth opened and swallowed it and covered it over. Now, sir, never dare persist in lying immersion again. I gave you ten scriptural figures without a contradiction. By close study I have discovered three lies of yours, first that God gave a command he never gave; they were buried with Christ by baptism; that it is a figure of burying pressing the candidate under the water and covering him over; and the fourth lie is that immersion is baptism. You might as well attempt to make light and darkness one, or Christ and belial one. The fifth lie is that you are the only baptized church in the world. I charge you with trying to take the government from God when he honored his Jewish church to be the first church, and you reversed and placed the Jewish church second. Of course you are before mother Rome, you are pope superior and before all Gods. Now, sir, think on that and confess that it's like the old father himself. Is it possible that satan could blind anyone to believe that a church built on the foundation of lies will bear them through the emerald gates? Sir, I ask you are you the body-guards of the new testament, with the light of the Sun of righteousness and the wisdom from above that always gives the preference to God's spiritual truthfulness, or with the light of the transforming angel and the wisdom of this world that's all foolishness with God? Have you guarded the new testament to the letter and not allowed a word to be altered, or is it me who has made a counterfeit of God's word, spirit and nature, the essence and substance of the divine three in one, judge ye? I heard them preach about John and Christ going into the water and of John baptizing Christ, and about Philip and the eunuch where there was much water. I confess this was very imposing to a dark mind that never thought on the subject, and several times I was ready to stagger and totter but never went down. I will tell you how I studied it fifty years ago. The judge of Assize used to say, gentlemen of the jury, recollect the law is the statue, look well to the evidences and the manner in which they give their evidence, and if any contradict themselves or are biased or partial to any party you must dismiss such evidence and give it no place in your verdict; but when you get three evidences without a contradiction your conscience is clear to give a true verdict. I saw the law of any government is to rule the subjects under that government, and the crownhead of heaven and Christ governs all christians, and they allow none to alter or amend a law they make. We are composed of body and soul, and every

day the flesh lusts battle against the spirit, and we are operated on by both kingdoms. When the spirit is in communion with God its strength is renewed, and with strength divine it raises up the body to habits of honest industry, above everything low, mean or petty. Satan seduces the body to draw away its best interests until the poor soul becomes a slave to the flesh. By and by it is sunk down into the low grades of society, dissipation and crime, and satan has gained the victory, sin and death the end. Satan said, thou shalt not surely die ; and here he lied. Peter charges Ananias' lies on satan when he conceived to him. Here Ananias was brought a true son of the devil, and by becoming a true son of the lying father he was dismissed from the army of the living God. Peter told Jesus he would not deny him, but he did, and so he lied. When he offered his broken heart and penitent tears Jesus healed him and renewed his commission. I say what God has organized is righteous and true, and his word, spirit and nature are all in harmony, without a contradiction. John did not commission himself, nor adopt the mode himself. John says He sent him to baptize with water. Here we see John got his commission and mode to baptize with water. He that cometh after me shall baptize you with the Holy Ghost. The Spirit told John that he on whom he would see the dove descending and remaining the same was the divine personage. John got his commission and went into the river Jordan, when Jesus came to him in the water to be baptized. When he was baptized Jesus went straightway up out of the water, and John saw the Spirit like a dove descending and lighting upon him, and the Father was well pleased with the mode of his Son's anointing. Here we see two acts of Jesus, going down into the water and coming up out of the water, and the Spirit descending. I believe in this divine organized rite, and that every word spoken is golden truth, without an innovation or contradiction. The devil comes along to sow the tares among the wheat and says, what will you do with Philip and the Eunuch going down into water at Enon, wasn't it to immerse him? How do you reconcile these points? Oh, quite easy; I bring all to the mode of John going down into the water, and the same mode of John when in the water. I am sure Philip never invented a new mode in opposition to John. I believe that John having such crowds of witnesses could not change baptism into immersion. Why should he forget his commission, and like Ananias, be cast overboard. In Enon where there is much

water ; yes, multiply it to oceans if you please, it never alters the act of the Spirit descending. Philip knew better than to contradict John, for it was John who baptized him. Here we see these two in harmony, without an innovation, contradiction or a lie. We'll say for argument's sake that they went down into the river and got immersed. The amount of that all is conjecture and inference, think-so and say-so, without an act seen, witnessed or performed by any one. When I was a juror in Armagh there was a man found dead on the road one day. Two men were seen to pass that way on that day and conjectures and inference said, these men were on the road that day and are guilty of the murder. They were called up, and denied the murder. They said they were in haste that day, but they went to a house convenient and they told them there about a man being dead, and they said they saw three men who seemed about half-drunk, and they knew and named one of them. The man was taken and acknowledged that they were tipsy and quarreling on the way. He kept them apart as well as he could, but one man struck the other under the ear, causing him to groan and fall, which frightened us, and we ran away. Did you see the man strike the blow that felled him? He said he did, and so he was arrested. John's witness and the Spirit's witness descending settles the question with men of reason and religion for ever. It is not worth while to talk to men without reason and religion, for their uncommon sense has enlightened them that they know more than all the world put together. Surely we must say an enemy has done these things that the tares may be sowed among the wheat. Why will you not see how the devil and those Greeks are blinding you! The Greeks are so blind that they cannot see Christ and John's mode at all, and, in the sunlight of the trans- former, they conjecture they see that plunge, dip and immerse was the only mode of baptism. They could see the candidate going into the water and coming up out of the water, and in their superior wisdom they say this is baptism by immersion. With the light of the angel you could not see the act of John baptizing with water, and while you walk in the angel's light you never will. Why, it would be enough for me to make such an abuse of words and acts, but it is so plain, simple and true that my babyish mind need not err therein. I am surprised to hear from these men and from their pens that they are the only ones who have kept the word of God in its purity when all others departed from it. I am now an old baby, and

I can reflect back over 60 years when I was born of God, a young baby, and I can remember being at my Father's feet and knees, and sometimes carried in his arms. I was taken to his bosom to drink the milk of the word amid the Father's smiles and caresses. Peace be unto you; neither do I condemn thee; I am thy salvation, I'll never leave thee nor forsake thee. Paul said, if any one teach any other doctrine than Jesus' word, spirit and nature, let him be accursed. Now, sir, after reading and studying the word of God for upwards of 60 years, I cannot see plunge, dip and immerse at all. God's lips never pronounced the words plunge, dip and immerse. The bank of God would never endorse them, for he knows the old lying transformer and his ministers carry on their work to waylay the simple-hearted. Now, sir, you and I set out to guard the new testament, and now we are as far apart as day is from night. I demand of you on the principles of a man, (throw religion out of the question) where your triune god, plunge, dip and immerse, is recorded; and as you profess to have the pure word of God, of course you know where it is recorded. If you cannot find it recorded, confess you have told lies on my Father. One boy once said to another, your father is a liar. The boy felt indignant and replied, my father is no liar, and you do not know him or you would not say he is. I feel jealous, also, for the honor of my Father, and if you knew him you would not say he is the author of immersion, and you would not publish to the world that plunge, dip and immerse is the pure word of God. Why, we might expect such from a man in an asylum with his maddened brain. John would not baptize those boasters who had Abraham for their father, on the ground of their fleshy relationship, and called on them to repent and let their fruits be seen. John calls those who would place the body for the soul a generation of vipers. This is what Jesus says of these boasters in Matt. 23: 33.—Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? These are they who are deluded to believe lies, whom he immerses and buries alive; they could not live with the humble Jesus, and he could not live with them who would break his will, take his seat and amend his laws. Your hearts are far from believing the bible, for you draw and twist it to bow to Greek gods. I prefer having no pictures in the bible, with naught but God and the mind's eye admiring the profit of body and soul for time and eternity. I give the framers of the Bible Society credit for the way they brought it forth,

plain, like Jesus. He could have made himself the most, beautiful picture the carnal eye ever beheld, but he did not, and by this fact he puts his disapprobation on the lies of satan when Eve conceived to him, and thus entailed on all her posterity the lust of the eye. All my time is taken up in the high branches of learning, for I want to be the greatest and speak with more tongues than them all, and I have no time for secondary occupation. It would be a great cross to the world if the government would enact a law to have all the pictures and likenesses in the world burned, and allow no more to be made. I think the carnal eye would weep, and the inner sight of a great many would sigh and mourn. A friend of mine once sent me his his likeness and requested a return of one of mine. I replied, sir, when I behold your character—to get rid of a rum hole, which was often the cause of disturbance night and day in the neighborhood, and when I look at you running the risk of losing your money by giving an extravagant price to get rid of the maddening bowl, and get peace and comfort for you and your neighbors. I prefer to look at your character—your spiritual likeness I esteem most. They argued with me once to get one taken, and they said they could show that all good men got them taken, and that Mr. Wesley got them taken; and they wanted to know if I was better than all those. Well, I should be glad if they are all better than me, but let me be no worse than what I am. It's no injury to me to see all the world before me and hear them sing to him that loved me and washed me in his own blood. You may quote me among the rest of Harry Laverty's old relics, as Daniel McAfee called us, for I got one taken. Are they a statute for me, or am I a statute for them? Surely not, for then either of us must be a god to look up to and to bow to. Where will we look to but to the unchangeable, never-dying God, and his truthful will and record. There we find God's command, Thou shalt not make unto thee any graven image, or any likeness of anything that is in the heavens above or in the earth beneath, or that is in the waters under the earth, and thou shalt not bow down thyself and serve them. The essential was, thou shalt not bow down or serve them. Positively thou shalt not make them, and if they are not made there will not be much trouble in preventing you from worshipping them. Therefore, I say I did wrong, and if my likeness was buried out of sight I would say without a tear it was in its right place. God never made choice of the

mighty, noble and wise, and if you and all your Greek linguists were dead, God could carry on his work through his agents the same as ever. It's satan that blinds us to believe that God could not get on without us to extend his spiritual kingdom. Now I wish to give you a specimen of God's independent choice in the old and new testaments. You dropped the old testament and only became the body-guard of the new, and as we have the equal right of private judgment to choose and reject at will, I will become the body-guard of both old and new testaments. Think of the homeless child, Moses, in the ark of bulrushes. See how God protected and provided for him, and raised him to a throne. He learned all the languages of the Egyptians, and satan got his ministers to say it was owing to his acquired learning and superior education that he was so honored and became so useful. His choice shows his wisdom from above, let satan and his ministers despise as they may. Behold his choice of conveying his breath—power to make the walls of Jericho fall. It was by his power that the walls fell, for the ram's horns and silver trumpets were powerless. God taught the herd boy, the stripling, and to appear in the splendor of Saul's coat of mail, helmet and shining sword, but with a simple sling and stone. He made an ass preach with a man's voice to one of his prophets, to take this great self-importance from him, to let him know his level and that without God he was nothing but humanity. We see it is not whom man commendeth, but God. When they despised Jesus for being illiterate and the son of a carpenter, and would not bow down to him, he was under the necessity of forming a new priesthood. He did not send to the high schools and colleges of Jerusalem, but selected common men from their various avocations of life, men used to toil and labor, supporting themselves by honest industry. He put them under his yoke to learn the first lesson of religion, humility, and made them like himself, men of no reputation nor honors in this world. He gave them his name to use, and popes, priests and ministers cannot use it if he withholds its power. Who could question the almighty power of one who raised the dead from the tombs and cast out legions of devils, and then commissioned him to preach what great things the Lord had done. There is no preaching like experience; what we have felt and seen we publish with confidence to the sons of men. While Paul preached God gave the power that made Felix tremble under its influence. The woman of Samaria went and preached her



experience, conviction, conversion, without shame or fear. Is not this the Christ? You will find him at the well, go and see him; when he saved me he will save you all. God made a cock a very successful minister to preach to Peter, his chosen disciple, to humble and empty him of his self-confidence. The cock preached a very short sermon, but the length did not affect Peter, it was the efficacy. Here we see God chose to make the weak to confound the great and the mighty, to show to the world that excellency is not of men but of God. Now, sir, I wish God would convey the efficacy to you, and bring you down from your pharasaical boastings. I think satan would give you and your Greeks a double glass of his proud wine to make you boast you have the throne and you will convert the world to yourselves. Don't think that I make little of education, but the abuse of it. If I was going to travel I would learn the languages of the kingdoms I would visit, even Latin, Greek, and Hebrew; I would learn navigation and book-keeping, to be able to adjust all accounts.

I insert this piece of poetry as I got it from a Miss Johnson, when on a visit to Belfast, north of Ireland. I thought it might be useful to some of those high-minded ones, and they might see themselves in their nothingness.

#### THE INTERCESSOR.—JOHN 17TH.

Father, I bring this worthless child to thee,  
To claim thy pardon once, yet once again.  
Receive him at my hands, for he is mine.  
He is a worthless child; he owns his guilt;  
Look not on him, he cannot bear thy glance—  
Look Thou on me, his vileness I will hide;  
He pleads not for himself,—he dare not plead—  
*His cause is mine, I am his Advocate.*  
By each pure drop of blood I lost for him,  
By all the sorrows graven on my soul,  
By every wound I bear, *I claim it due;*  
Father Divine, *I canst not have him lost.*  
He is a worthless soul, but *he is mine.*  
Sin hath destroyed him, sin hath died in me;  
Death hath pursued him, I have conquered death;  
Satan hath bound him, satan is my slave.  
My Father, hear him now,—not him, but me,—  
I would not have him lost for all the worlds  
Thou hast ordained and made,  
Because he is a poor and contrite child,  
And all—his every hope—on me reclines.  
I know my children, and I know him mine  
By all the tears he wept upon my bosom,  
By his full heart that beateth against mine;

I know him by his sighings and his prayers,  
 By his deep trusting love which clings to me.  
 I could not bear to see him cast away,  
 Weak as he is—the weakest of my flock—  
 The one that grieves me most, that loves me least,  
*I measure not my love by his returns.*  
 And though the stripes I send to speed him home  
 Drive him, upon the instant, from my breast,  
*Still he is mine,* I drew him from the world.  
 He has no right, no home but *in my love* ;  
 Tho' earth and hell against his soul conspire,  
 I shield him—keep him—*save him—we are one.*

Oh, sinner, what an advocate hast thou.  
 Methinks I see him lead the culprit in,  
 Poor, sorrowing, shamed, all tremulous with fear,  
 Prostrate behind his Lord, weak, self-condemned,  
 Clad with his Saviour's spotless righteousness  
 Himself to hide and hear the Father's words,—  
 My Son, his cause is thine, and thine is mine,  
 Take up thy poor lost one, **HE IS FORGIVEN.**

Belfast, August 24th, 1877.

Another pamphlet has fallen into my hands, entitled, "The Baptists—who are they, and what do they believe?" (The Baptists believe the Godhead's mode is the Spirit descending and blessing the subject by application, and they believe John baptized with water; and the Immersionists believe these two modes and acts are not scriptural but false, and Christ's and John's untrue.) "A Lecture delivered at Sydney, C. B., Nova Scotia, January 29th, 1877, by Rev. W. B. Boggs, A. M." On the 1st page he says the Baptist doctrine is held most sacredly as the revealed will of God. Now, to be short with you, immersion is the Greek god you bring the candidates' faith to, and if they would not believe in immersion you would not immerse them. Sir, I have been reading the bible this seventy years and I never saw the word immersion yet. I don't believe you, and I won't believe you till you give chapter and verse. On page 5th he says that the great fundamental principle of the Baptists is this, that the word of God is the only all-sufficient and infallible standard and authority in religion; they demand a thus saith for every doctrine, rule and practice; they insist in unswerving fidelity to the Holy Scriptures, without adding thereto or taking therefrom; they regard the bible as the only authoritative statute book in things of religion. Now, I agree with you that the bible is the only statute book for things of religion. Jesus renewed the commission, go ye into all the world and preach this gospel to

every creature, he that believeth and is baptized shall be saved, and he that believeth not shall be damned. We read that devils believed and trembled, yet they are devils still. Satan would have it confined to bodily baptism or exercises that profiteth nothing. The essential from Jesus' lips is, Father, Son and Holy Ghost to have all the honor and glory in the service. You place your triune, plunge, dip and immerse, first and then use Father, Son and Holy Ghost. I never heard of Jesus or the disciples naming these words, and I believe they never uttered them nor commanded them to be used. I demand of you to find them in the bible, and if you can't find them there confess and acknowledge your guilt, and beg God's pardon for belying God and the bible, and we will treat you gentlemanly and as an honest man. If you do not, I must hold you as an enemy of God (you need not charge mother Rome, for you are twin sisters contending which shall be first.) You and I agreed that Christ should have the pre-eminence in all things, and whether it was you or I severed us in twain let your conscience give a true verdict. On page 21.—Baptists hold that scriptural christian baptism is by immersion of a believer in water in the name of the Father, Son and Holy Spirit; this they believe the plain word of God plainly teaches. I say that for thirty years they were debating with Christ, and they never understood an act of baptism but going down into the water and coming up out of the water; and it is the same to this day. I could not get them to see John's act with water, they don't want to see it. Two or three persons told me that I was blind and prostituting the bible. Do you know how you were baptized? The minister goes into the water and you follow him, and says that upon your profession of faith that immersion is baptism, I plunge, dip and immerse you in the name of the Father, Son and Holy Ghost. There is no difference between John and your ministers, except that John applied the water to the subject and your ministers apply the subject to the water. Again he says, let us call for evidence concerning the meaning of this word baptizo, for if we ascertain that we shall know what Christ and the apostles practiced and commanded. If baptizo is to bow to Christ and the apostles I am agreed; but if the practices and commands of Christ and the apostles are to bow to any Greek word, I deny all the Greek words that oppose Christ and his practices. You say we turn first to the lexiconers of the Greek language. Now you have taken the battle field with your alien armies

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against God, and I take the field in defence of the Lord of the armies of Israel. The first Greek you bring to the field bannered under the god of this world in opposition to the God of heaven is one named Groves, who says plunge, dip and immerse. I call one to witness for the Lord God of Israel, and among all that's born of women there was not a greater than John the Baptist. If the Greeks had been there they they would have corrected his mistakes and exposed his ignorance, and, in your better judgment, in time being must name him John the Immersionist. So you called for Greek evidence, I call forth John as a witness. See Matthew 3: 11.—I, indeed, baptize you with water, but he that cometh after me shall baptize you with the Holy Ghost and with fire. This is the first time John baptized and this is the foundation of baptism. Greenfield says, to immerse, immerge, submerge, sink,—another witness for the god of this world against the God of Israel. I call forth another witness against the lower god, in Mark 1: 8, where John's baptism is recorded. I, indeed, have baptized you with water, but he will baptize you with the Holy Ghost. I ask, is there any man in this world who could stand up in broad daylight with his brazen face and make these two opposites one? The next witnesses are Liddell and Scott, who say, to dip ships, to sink the baptism that which is dipped. When you named the ships to sink them, that moment I thought of Pharaoh and his chariots, and all his host sunk down in the Red Sea like your figure and meaning of the word baptizo, sunk down and covered over. The first baptism God ever performed was on dry land. Surely we must acknowledge that the Godhead's mode is the true statute, and they that deny dry land baptism must deny God. If God would despise the bowls and basins he would condemn himself, for he was the first who commanded the use of the bowls and basins to keep blood and water in, typical of the Lamb's blood that flowed from his side. John's mode was convenient for he could stand in the water and the people could pass by in hundreds and be baptized by him. Many warm days I have driven cattle into the river, and after getting them close together I would shed the water over them with my hand and have them dripping in a minute or two. I think if they were put five abreast and go past me I could baptize 40 in a minute. I prefer my hand to the bunch of hyssop used in olden times and commanded by God for applying the water and blood. Luke, come and witness unto the

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aforesaid. See Luke 3: 16.—John answered saying unto them all, I indeed baptize you with water, but he shall baptize you with the Holy Ghost and with fire. Luke and all the disciples must be true witnesses for they were baptized of John themselves and they saw thousands baptized in their day. Another witness for the god of this world and against the God of heaven—Dosen, enlarged and revised by Taylor, to dip or immerse in water. Here you are firm and true to your God, and you cannot be offended while am as firm a witness for my God. See John 1: 26.—I indeed baptize you with water. So Dosen and Taylor tell John he is a liar, it's not *with* but *in*, for we know better than you; we are Greek lexiconers, and you, being inferior in knowledge and language, must bow to our superior. How could you define a doctrine when you don't know the language? So not one word out of your head, John. The next witness he brings for his god is Donnegan, to immerse repeatedly into liquid, to submerge. Here, John, another of thy antagonists meets thee. That day he was in the battle field contending with his antagonists, and on his cross-examination and interrogation he fearlessly bears witness in verse 31—I knew him not but that he should be made manifest to Israel; therefore am I come to baptize with water. This day I stand side by side with John the Baptist. Here we see antagonists as firm against the government of heaven as ever rebel against the crown head of England. The next witness he brings is Brass, to dip, immerse, plunge in waters, just as firm against the God of heaven. Now I bring forth the lion of Judah, the captain of his hosts in the battle field, to defend himself and his commissioned officers. See Acts 1: 4.—Jesus commanded them that they should not depart from Jerusalem but wait for the promise of the Father, which, saith he, ye have heard of me. Jesus witnesses for his commissioned John in verse 5—For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence. No, no, cry out the Greeks, you are ignorant, Jesus, and never was learned. We will tell you how you were baptized when you went into the water. John took you and immersed you under the water. Now, ignorant Jesus, never let us hear from your lips again that John truly baptized you with water, and with the Holy Ghost. This is your verdict, gentlemen, and so say ye all. You have said that John immersed Jesus, and if this be true Jesus must be a liar. You say the word of God is the only all-sufficient and infallible standard and authority in religion, and I believe

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this truth ; but if you don't prove it by God's word, I'll charge you for being a deceiver and using our bible as a cloak to carry on satan's cunning. Jesus calls forth his chosen witnesses in verse 8.—But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me in Jerusalem, and in all Judea, and in Samaria, and to the uttermost parts of the earth. Again, he brings up Robinson, one of his great guns in the battle to blow up Jesus Christ and his commissioned witnesses, who says, to dip in, to sink, to immerse. He is true to his lower god in opposition to my upper God. I give you chapter and verse where you will find the master and the servant his witness. You never gave me chapter nor verse from your god commissioning you to oppose the sovereign God of heaven. Your god loves to carry on his mischief in the dark and gives himself and his assertions for truth. He said, thou shalt not surely die, and this is his lying assertion. Another lying assertion of his when he said, the kingdoms of this world I'll give. All you have brought before me is satan and his assertions, and you tell me to read my bible, insinuating it is there. You know yourselves that your God, plunge, dip and immerse, is not found in the bible. Oh, you terrible, dreadful deceivers, how could you think that we would give up our God and his commissioned witnesses recorded in the new testament. John and Jesus exposed these enemies and opposers, and called them a generation of vipers. John bears witness to Jesus giving him his commission and mode with water. I knew him not, but he that sent me to baptize with water the same said unto me, upon whom thou shalt see the spirit descending and remaining, the same is he which baptizeth with the Holy Ghost. Verse 34.—And I saw and bear record that he is the Son of God. Your assertion stands in opposition to God's word, spirit and nature. To be short, you have denied the Lord who bought you, and John, his commissioned witness, and if that is not barefaced infidelity, I don't know what is. You deny the bible, which you hypocritically profess to advocate and use it as a cloak to cover you while you go on with your cunning, to betray the simple ones with plunge, dip and immerse. Believing your assertions, down they go, and are buried alive in immersion. They have no higher authority to give, they have none from God, for God conveys no blessings through immersion. The next he brings along is Dunbar, to dip, immerse, submerge, plunge, sink. I must say that you are determined that your assertions



will declare your right of independence. Here you all meet as one great centre against the Lord of the armies of Israel. Peter bears witness to Christ and John in Acts 11: 15.—As I began to speak the Holy Ghost fell on them as on us in the beginning. If you had been there you would have corrected Peter's mistake, and said they fell on the Holy Ghost. That would be consistent with your system. No court will accept of evidence which contradicts itself, it goes for nothing. Verse 16.—Then remembered I the word of the Lord, how that he said, John, I indeed baptize thee with water, but ye shall be baptized with the Holy Ghost. You must deny Peter's evidence for it destroys your system. You saying yours was the first church is founded on lies, and the streams that flowed from that fountain must be corruption, and cannot agree with the Godhead's fountain of righteousness and truth. See Acts 19: 4.—Then said Paul, John very truly baptized with the baptism of repentance, saying unto the people that they should believe on him who should come after him, that is Jesus Christ. John and Christ both preached that the kingdom of heaven is at hand. Jesus' last commission when leaving them was to baptize, in the christian dispensation, in the name of the triune three, Father, Son and Holy Ghost. (He gave no commission to add to or subtract from this, and yet you place another triune three before them, plunge, dip and immerse.) Paul was baptized in the name of the Lord Jesus, according to the commission of Christ, and his name was honored, and that was the essential of baptism. They got both baptisms on the spot, with water and with the Holy Ghost. See Acts 9: 17 and 18—God commissioned Ananias to go and tell Saul, that the Lord, even Jesus that appeared to thee on the way as thou camest, hath sent me that thou might receive thy sight and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales, and he received his sight forthwith, and arose and was baptized on the spot. He was the true subject and God would accept of him any place. God never commanded them to go into the lake, river or ocean, but in the days of John the Baptist it was convenient, as they were baptized by thousands and tens of thousands. See Exodus 14: 19.—And the angel of God which went before the camp of Israel removed and went behind them, and the pillar of cloud went from before their face. Here we see God, the baptizer, moved the cloud from before them, and kept their enemies from touching them. God allowed the waters to cover

over the immersionist party for their troubling of Israel. Hereby act and deed God proves himself the foundation of baptism by application, and he gave the immersionists the benefit of the Greek word *baptizo*, sunk down and covered over. Could any man make these two opposites one? No, never. The man would be a madman and fit for an asylum to attempt to make these two acts of God, baptism and immersion, one. Acts 1 : 15.—For John truly baptizeth with water, but ye shall be baptized with the Holy Ghost not many days hence. This is uttered by Jesus' own lips. The God of this world never will be converted, and he is set to destroy the Godhead and overthrow the sceptre, and by cunning blind the world with enticing words and fair speeches that they would deceive the very elect of God, if that were possible. You say penance for repentance, and you establish immersion by the use of the word *baptizo*. You have striven to overthrow the government of heaven by doing away with baptism by applying the water to the subject. I am surprised to think that you would bring your hosts of witnesses, and give me to know that they are but a small sample of hundreds upon hundreds of the Greek professors and doctors now in the battle, to prove and give evidence that your assertions are God's word and command. This host is going to overthrow the records of his will, both old and new testaments, and leave us no foundation at all. You want all the world to bow down and acknowledge that you were the only people who kept the word of God in its purity when all others had departed from it. (God must bow to you, too, for owing to his want of learning he cou'd not make his will.) If the translators were better learned they would have been called Immersionists instead of Baptists.

Many a time have I tramped the snow and fed my horse his oats in it, and he was as much pleased as if he had got them in the finest painted pail in the city. Often I have swept the snow off the logs or rocks, and, putting my mantle under me, have sat and ate my lunch as comfortable as on a mahogany table in the city. I have also eaten on the grass (where Christ and the disciples sat with the multitude), and they are all alike to me when I have the nourishing food. I have eaten and drank like Christ and the disciples at the well, when he sent a woman, a missionary, to gather the ripening sheaves for his granary. This was his chief meat and drink, the body was secondary when he was gathering in and feeding poor, fainting souls. I believe neither Christ nor Peter ever sat on one chair

more honorable than another. They would honor the planks around the shore, which suited their tastes best. Satan would have all material exalted, particularly himself, the great tree of knowledge, to spread his branches over the world. The devil proves all by assertion and his ministers do the same. They said Christ was a glutton and a wine-biber. Oh, how the devil intoxicates them with his proud wine to make such assertions. Did Christ endorse such assertions? No, no, never. I never knew you. They say, the temple of the Lord are we; we are the first church, we are the only true baptized church, for sprinkling and pouring is no baptism at all. Will Christ endorse this? If he would, it would dethrone himself and make John a liar and a false prophet. But no, he passed through his cross-examination with firmness and without contradiction, every word being harmonious truth. I have shown you that the devil and his ministers prove all by their assertions. You, sir, have given me thirteen of this class as a sample, and you say you have hundreds upon hundreds to come up and sustain you in winning the victory on the battle field. You may boast of your thousands, but you can never overthrow the Godhead's sceptre. Not one of his thirteen has given me one text of any chapter to prove what Christ and his apostles practiced. You bury Christ and the apostles, like the talent, out of sight. Who but the devil could get you to come forth with these clouds of assertions to eclipse the sunlight of heavenly truth. You bring up evidence for Paul and Christ, but not one of them gives evidence of Father, Son and Holy Ghost. You get innocent souls confused, and then put them through your godhead's operation. They go on with the Greek assertion and say that immersion is baptism and the only true mode of baptism. You are all liars, for sprinkling and pouring is the true scriptural mode of baptism. It appears that some people would lie for their party should they damn themselves. I have given you, sir, chapter and verse from the word of God (the foundation we agreed upon), where the acts of both baptisms were performed, and where Christ commissioned John to baptize with water, and John witnessed Christ's baptism by application: Matthew, Mark, Luke, John and the Acts, record exactly the same, without a contradiction among them all. I see, sir, that you and I do not worship the same God at all; I believe in the true God of heaven, who baptizes with his Spirit. What a fool would I be to give up my God of truth and righteousness for a Greek god, as change-

able as all death-stricken material. You say you believe in God as much as I do. Well, I cannot find your god in all the bible. Your church is resting entirely on inference and conjecture, not one foothold have you on the point of baptism, for you deny the Godhead's government by application. You surely must know that your god is not revealed in the bible; for I have been reading the bible for the last thirty years and have not seen it yet. I ask you to read to me where plunge, dip and immerse is recorded. It is not in it, its only foundation is among those who think-so and say-so, whose assertion is that without you believe plunge, dip and immerse is the only true mode they would not immerse you. All this contention is but chaff, and God has placed these ordinances to go through, but it is in him ye find the kernel and the fruit. It seems you are so true to your god that you will not allow John to apply a drop of water to you. Sprinkling represents descending showers of Jesus' love to refresh us. This is God's word, spirit and nature, through which medium he conveys his blessings and his baptisms. You are so true to your god that you deny the government of heaven and deny God the right of baptizing you by application. It seems to me you would rather die in your faith and corruption and go with your lower god than let a drop of Christ's sprinkling blood fall on you. God has appointed that blood the channel through which all his grace and mercy, peace and salvation flow. The Spirit anointed Christ with the oil of gladness above his fellows, and the Father accepted of his Son's anointing by application. I believe in the triune three, both in mode and power, and all opposites I deny. Now, then, are we equal, both believers in Christ? No we are as opposite as light is from darkness. You have no right to the ordinances, either baptism or the Lord's supper, owing to your unbelief in God. You may preach to, repent, believe and be immersed, and we will receive you into our baptized church; but you must give up that abominable sprinkling, it came from popery. Forsake and give up the sprinkler of nations, for sprinkling and pouring is no baptism; come and join our only true Immersionist church, who supported the gospel without an innovation when all others had departed from it. I call upon you to repent and believe on the gospel of our Lord Jesus Christ; come to the sunlight and see the old deceiver passing off all his assertions on the simple ones for truth. Christ had power to upset all the devil's temptations; he scattered them by legions at his

word, and they had to go in a moment. He conquered death, the king of terrors, by dying. Who but an all-mighty and all-wise God could after the lapse of thousands of years prove his unchangeable faithfulness. But your god and ministers deny all this, and say sprinkling came from popery. Another said, that abominable sprinkling. I said, would you call Christ's sprinkling blood abominable? No, said he, not for the world, it's not in the new testament. It is, said I. Why, I read the new testamen and I did not see it; will you tell me where it is? See Peter 1: 2.—Elect according to the foreknowledge of God unto obedience and the sprinkling of the blood of Jesus Christ, grace unto you and peace be multiplied. Here we see it is through Christ's sprinkling blood that all your graces and mercies flow. The man confessed he never saw it before. He was simple and sincere, but hearing such assertions from ministers, it was natural for him to think that it was not in the testament. I have about ten of their books and pamphlets, but they are so pharisaical, blind and bigoted, that they can say anything that suits. There is nothing more treacherous or deceiving than telling them the Greeks' word is God's word. What awful ministers who say that Jesus' sprinkling blood is abominable. Satan with his proud wine intoxicates their maddened brain till they imagine they know more than the God of heaven. God never knew that Jesus' sprinkling blood was abominable, or that it came from the low pit, the devil and popery. I will give you God's command in the first act of sprinkling ever performed. See Exodus 12: 22. And ye shall take a bunch of hyssop and dip it in the blood that is in the basin, and strike the lintles and two side posts with the blood that is in the basin. I study God's word, spirit and nature, and by his teaching I get my heart established against all infidelity. God commanded them to take the bunch of hyssop and strike the two side posts with the blood that was in the basin, and Jesus commissioned John to baptize with water. I dismiss all these Greeks as betrayers and deceivers who presume, with the audacity of the devil, to change *with into in*. I am sure God was never the author of such clouds of earthly corruption to eclipse the sunlight of heavenly glory. All bodily exercises are but the shell, and they will not be accepted in the bank of heaven. If I reversed the act of baptism, I believe God could not sit in his seat without damning me for sinning against the Godhead's light, life and love. I believe God would never take me to heaven to

take his seat and legislate for him, and correct his errors and expose his ignorance. His terms of acceptance are, confess and forsake and ye shall find mercy. I deny the Greeks' plunge, dip and immerse as false and untrue and unworthy of Christ and the new testament. Joel 2: 28.—God has said, I will pour out my spirit upon all flesh and your sons and your daughters shall prophecy. Peter in the new testament defends pouring on the sons and daughters. I now stand side by side with Joel and Peter to witness for God's word in old and new testaments, and as Peter stood and opposed the gainsayers of God one day, I now stand and oppose the gainsayers of God this day. God is above all and over all, and he sends his blessings down like dew drops, and sprinkles, like fine rain, refreshing us. I believe God to be true if all the world are liars, and I deny immersion because it is not found in his will in either old or new testaments. I hold you doubly criminal for imposing on the simple your counterfeit for God's truth, when he never uttered or named them. Read Matthew 23: 14 and 15. Now, Lord, I forsake all these and deny having fellowship with the Greek god in opposition to thee and thy triune three, Father, Son and Holy Ghost. I'm saved by that one name, Jesus, and that one fountain opened on Calvary for all. I wish here to insert a verse on the suitableness of God's company each day.

Come, oh my comfort and delight, my strength and health, my shield and sun;  
My boast, and confidence and might, my joy, my glory and my crown;  
My gospel hope, my calling's prize, my tree of life, my paradise.  
The secret of the Lord thou art, the mystery so long unknown.  
Christ in a pure and perfect heart, the name inscribed on the white stone;  
The life divine, the little seven, my precious pearl, my present heaven.

My soul finds all its spiritual life springs from this fountain and it alone. I identify myself with my namesake John the Baptist, who bears witness for Christ's word, spirit and nature. He never stained his lips by lying, and he never uttered immersion. It's an altar God never erected nor commissioned any one to erect, to destroy baptism; it was never uttered by Jesus' lips, but it was an enemy that put immersion in its place. Who could take such a stand as this but the old deceiver with his two faces, his cloven foot and double tongue. I stand a witness for Christ and his word, and I deny all Immersionists in the world, and charge them with being the enemies of God's word, spirit and nature. You Greeks come out from behind the chaff of words and bring your lower lion



with you till we see you in your own nativity. I will bring the lion of Judea to meet you, and we will beat no retreat till we die on the battle field. You say you have kept the pure word of God when all others had departed from it. You can let me know when you are ready for the battle field. My address is, John Collins, St. John, New Brunswick, Willow Grove Post Office. From the pamphlets they send out you would think they would never give up dead men's bones and sepulchres, and quit quoting from dead saints. When I think of quoting any of them on my side my heart shrinks back, but when God's funds are exhausted I may retreat and get their old relics to supply the vacancy. They are densely set against sprinkling and pouring, and try to put them out of sight that we cannot see God's organized system. With respect to these simple ones who do not know that sprinkling is recorded in the old and new testaments, I will give you a sample in both. Exodus 12: 22.—Ye shall take a bunch of hyssop and dip it in the basin and strike the two side posts with the blood that is in the basin. Exodus 29: 12.—Thou shalt take the blood of the bullock and put it on the horns of the altar with thy finger, and pour all the blood around the bottom of the altar. Exod. 29: 16.—And thou shalt slay the ram and thou shalt take his blood and sprinkle it round about the altar. Exod. 29: 21.—And thou shalt take of the blood that is upon the altar and of the anointing oil and sprinkle it upon Aaron and upon his garments, and upon his son's garments. (I don't write all of the verses, but I give you the substance of them and you can read them for yourselves.) Leviticus 1: 11.—And he shall kill it on the side of the altar northward before the Lord, and Aaron's son's shall sprinkle the blood round about the altar. Leviticus 3: 8.—He shall lay his hand on the offspring and kill it before the tabernacle of the congregation, and Aaron's sons shall sprinkle the blood thereof round about the altar. Lev. 3: 13.—And the sons of Aaron shall sprinkle the blood thereof upon the altar round about. Lev. 4: 6.—And the priest shall dip his finger in the blood and sprinkle of the blood seven times before the altar and the vail of the sanctuary. Lev. 4: 17.—And the priest shall dip his finger in some of the blood and sprinkle it seven times before the Lord, even before the vail. Lev. 4: 30.—And the priest shall take with his fingers and put it on the horns of the altar and pour out all the blood at the bottom of the altar. Lev. 5: 9.—And he shall sprinkle of the blood of the sin offering upon the side of the altar, and the

rest of the blood shall be wrung out at the bottom of the altar, it is a sin offering. Lev. 8: 24.—And Moses sprinkled blood upon the altar round about. Lev. 9: 9.—And the sons of Aaron brought the blood unto him and he poured out the blood at the bottom of the altar, and it was done as God commanded Moses. Here is God's sovereign, independent, organizing order of the sacrificing offerings through the medium of sprinkling, without an innovation or contradiction in it all, which met its completion in his own Son's blood poured down on our guilty world. Moses and Aaron, and Aaron's sons, were like little children attending their father's bidding; they never presumed to alter a word, or change a command, or correct a mistake he made; they never attempted to break his will and amend it by their better judgment, and they were as well off as Coradath and Abiram, who denied God's laws and government and declared their independence. They formed a government of their own, more agreeable to themselves, and no doubt but that satan had a glass of his proud wine ready for them, which maddened their brains so that they would not bow to God to ask his advice or assistance to help them build an altar, or direct them to get a sacrifice. So, with the wisdom of their angel of light, they built and declared, there are none so wise and learned as we, none so fit to bind and loose, to make laws and inflict penalties, or give indulgence, but us. This is the devil in all humanity, and let you and I be cautious for he would lead us to God's seat to legislate for God. Though God bears long with us, yet sooner or later we must meet him. God's wrath was moved against them, and he commanded the earth to open her mouth, and they sank down and were covered over. I think Moses and Aaron were right, to have no laws to make or amend, but just attend to their Father's bidding. I now come to the new testament. Hebrews 9: 18.—Whereupon neither the first testament was dedicated without blood. Verse 12.—For when Moses had spoken every precept to all the people, according to the law, he took the blood of calves and of goats, with water and scarlet wool, and hyssop, and sprinkled both the book and all the people. Verse 20.—Saying, this is the blood of the testament God hath enjoined unto you. Verse 21.—Moreover he sprinkled with blood both the tabernacle and the vessels of the ministry. Verse 22.—And almost all things are by the law purged with blood, and without shedding of blood there is no remission. Hebrew 10: 22.—And having a high priest over the house of God, let us draw

near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. I might suppose that some of those who despise sprinkling would rather have their hearts filthy than have them sprinkled from an evil conscience, but God will not force his sprinkling blood on anyone. See Hebrew 10: 22.—Of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite to the Spirit of grace? Vengeance comes, avoid it who can. Verse 31.—It is a fearful thing to fall into the hands of the living God. It is a fearful thing to be led by blind guides, who imagine they know more than God, and have a brighter light than the sunbeams of heaven. See Hebrews 11: 28.—Through faith he kept the passover and the sprinkling of blood, lest he that destroyed the first born should touch them. Hebrews 12: 24.—We are come to Jesus, the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than the blood of Abel. It speaketh condemnation to the despisers, and mercy to the penitent who accept it. Paul and Peter meet in putting on the topstone of sprinkling, and prove God wise in placing his Son in the office of sprinkler of nations. See 1st Peter 1: 2.—Elect according to the foreknowledge of God, the Father, through sanctification of the Spirit unto obedience, and the sprinkling of the blood of Jesus Christ; grace be unto you and peace be multiplied. Here we see by both Paul and Peter that there is no grace or peace to be multiplied but through Christ's sprinkling blood. I have brought all this forth for the sake of the simple ones, to save them from seducers who would snare them into sectarian bigotry. I believe in God, and in his word, spirit and nature, all in harmony with his attributes of justice and mercy. God has revealed himself through prophets, priests and apostles, and when Christ came he took the office of prophet, priest and king, and did away with all Jewish or Gentile sacrifices forever. Now every poor, broken-hearted sinner is his own priest and offers to his great High Priest his groans, and sighs, and tears, a language our High Priest is familiar with, for he heard the groanings of Israel, long, long ago; he heard Peter's groans and bitter tears, and restored him, and renewed his commission, feed my lambs and feed my sheep. Paul, the holiest man in his day, had no oil to spare, and when the

devil would have them to put Paul in God's place, he knew it was satanic cunning, and he condemned them for such assumption by saying, was Paul crucified for you, or were ye baptized in the name of Paul? All God's ministers, like Paul, should be stripped of all inherent righteousness, and they should never allow any party to put them in God's place. If they will kindle God's jealousy, although the earth may not open her mouth and swallow them, he has the devil and the chains ready at command to bind them who shall break his commands. Christ was anointed with the oil above his fellows, therefore, he has the oil and perfume in himself, the one name and the one fountain where the water and the blood flow for sin. If we offer our petitions in simplicity, sincerity and truth, our great High Priest will answer them in a moment, for he loves the truth and hates hypocrisy. I am a witness, for he converted me when alone on a hill; no one knew it but God and myself. When he blessed me I felt my heart lightened and my tongue breathed the new air of the heaven of grace, glory, glory to God and the Lamb. I have sometimes been tempted that my conversion was a delusion, or the impress of passion, or the excitement of the moment. Such may be the case, but I never doubted my conversion, for there was not a creature near to cause excitement. The things I then delighted in I disgusted and still disgust, and I came down, like the Publican, justified. I rejoice that I have been upheld by the right hand of his righteousness; and to-day, as on that day, my heart and tongue rejoice to breathe the air of the kingdom, glory, glory to God and the Lamb forever and evermore, amen. The Immersionists deny the Godhead's organization, despise his prophets, and reject the apostles, especially Peter and Paul, who have settled it that there are no blessings or salvation through any other channel than Christ's pouring, sprinkling and atoning blood. How will you meet all this? Your system denies pouring and sprinkling, and having openly denied the sprinkling blood of Jesus Christ there is not a blessing in the bank of heaven for you. As God is unchangeable you must gather up your forces and dethrone him and take his seat, and legislate for yourselves, and give all your blessings to them that bow down to Greek gods. You use plunge, dip and immerse; the essential is Father, Son and Holy Ghost. Any one baptized according to Jesus' wording would not get acceptance into their church, for the name of Father, Son and Holy Ghost is but an empty sound when compared with their

plunge, dip and immerse. How could any one think you would get virtue with his name when you have taken the essential from baptism in the name of Father Son and Holy Ghost and given it to your god, plunge, dip and immerse. I don't see any forces you can bring against the God of heaven except the god of this world, the transformer, and all he brings forth is lying assertions. You must be awfully blind to attempt to meet God with such lying assertions and think-sos. On page 22 he says, It is clear they went down into the water and came up out of the water, but what was the act performed when they were there is the point at issue; the act is always expressed by a certain word, in one or other of its forms. Thirty years ago some of my simple ones would argue for a week that there is nothing plainer than that they went down into the water and came up out of the water and there is nothing plainer than that this is baptism. I explained it in the plainest way, yet they could not or would not understand it. There were only two convinced by the act of their minister on themselves, a distinct act from their going down or coming up out of the water, and not baptism at all. He comes to the point and asks what was the act performed when they were there. The act is always expressed by a certain word *in*, and this certain word *in* confirms the above, that going in and coming up is baptism. He does not see the act of baptism in the centre, or he will not see it at all. I may say as John said, the light shineth in the darkness and the darkness comprehendeth it not. I can hardly look on the man but with abhorrence who has changed his name to John the Immersionist. Oh, devil, this is you in your flat contradiction of God's word. In Matthew 3: 11 John tells the act of both baptisms, his with water, and the baptism of God's Spirit with the Holy Ghost. If John had said that going into the water and coming up out of the water was baptism, I would believe him and take it for the act. Sir, find me in God's book the words you have expressed, that the word *in* always expresses the act of baptism. John and you bring two distinct opposite acts before the world, and you tell the public you have the authority from God to perform them. I contend that one of them must be an altar he never erected, and that either you or John must be an awful impostor and deceiver, with two faces and double tongued. Now, sir, as you preterd to abide by the word of God I want you to give me chapter and verse where the act of baptism is expressed by a certain word *in*,



for I'll not take the devil assertions. I confess I cannot treat such deception with common courtesy, and I require a holy reliance to stem the tide of those who handle the word of God deceitfully. Why the simplest mind can explain this plain scripture that Greeks make so mysterious. The fact is, John goes down into the water, and that's not baptism; the candidate goes down into the water, and that's not baptism; but when John takes the water and sheds it over the candidate, then he is baptized. A fool need not err therein, for the whole transaction is simple. God never organized an ordinance but what his babyish generation, by his teaching, could comprehend. But the devil would not allow these to be heard, none but the learned Greeks whom he has snared and puffed up. What have these New York translators done for the cause of Christ? Why the devil has snared and puffed them up so that from this spot they have carried the word *in* to dismiss the word *with*, even in the courts of heaven. Satan has intoxicated them so with his proud wine that they alter words to suit their low god, plunge, dip and immerse. John's prophecy was, He that cometh after me shall baptize you with the Holy Ghost and with fire. You say, They that come after us shall immerse you in the Holy Spirit and fire. I'm sure God will never endorse your lying assertions and deny his own word. Oh, you awful translators, I have heard your lies twenty years ago that our bible was not a true translation, and you were going to get the most learned men in the world to meet at New York and make a new translation. They stated they were the Bible Union. A few of the committee objected to John's name being changed from John the Baptist to John the Immersionist. Some wanted to change his name and then tell the world that it is the revelation of Jesus Christ that has changed John from a Baptist to an Immersionist. I got their new testament, and I will mention one of the changes they have made. See the first epistle to John, 5 chap. 7th verse. For there are three that bear record in heaven, the Father, the Word, and the Holy Spirit, and these three are one. This verse they dropped entirely and dismissed it from their translation, and apologized that the *masses* could not record it. Satan was sure to have them on the side of them that would overthrow the Godhead. They that could prove themselves the strongest hold to antichrist and infidelity. 8th verse.—There are three that bear witness on earth, the Spirit, the water and the blood, and these three



agree in one. These two verses are grand and sublime, exalting the Godhead three in heaven. God has made his will suitable to his generation of babes, to suit their capacity and common sense, and he teaches them all that is essential for them to know in the spiritual heaven of grace. I never want to be recorded anywhere but among God's babies, one of his little ones, who has nothing to boast of in this world. Indeed I don't covet any Greek learning, nor their offices to show how they excell the old translation, the spurious version. The arguments of these three in the eighth verse destroy their immersing system, root and branch. We see the oneness of the three in heaven and the corresponding of the three on earth in the grandest, truthful harmony. These translators sink the God in silent contempt, and in three places they say immersed in the Holy Spirit and with fire. To carry out immersion they must overthrow the Godhead and our bible, for they are directly opposite and cannot agree. You should deny our bible when your god, immersion, is not in it; and you have a right to hold to your bible when you have dismissed God's word from his own lips, and dismissed baptism and put immersion in its place. You should never name God's word again while you live, and if ever I hear you mention baptism again I'll hold you as a treacherous deceiver, two-faced and double-tongued, deceiving the simple ones who are not up to your cunning sly. To be honest men you should keep to your own bible where you have placed your superior god, plunge, dip and immerse, and not use Father, Son and Holy Ghost as a cloak. Oh, what awful hypocrites you must be to tell you were the only people that kept the word of God in its purity when all others had departed from it. Oh, what a lie. I will leave you with God who says, vengeance is mine, I will repay. I would be glad to be brought into court and to try you on the ground of treason and scandal against the God of heaven. I feel like Paul when Elymus the sorcerer was drawing the deputy away from the faith of our Lord Jesus Christ. See Acts 13: 9, 10.—Then Saul, who was also called Paul, filled with the Holy Ghost, set his eyes on him and said, O, full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right way of the Lord? God stood by Paul and sanctioned his godly abhorrence of deceivers. The devil takes you up to make you destroy John's prophecy and make him a liar like yourselves. He that cometh after me shall immerse

you in the Holy Spirit and fire. Will anyone think you got that from God or from a prophet he inspired? Surely not. I am thinking it came from the low pit, where some say sprinkling came from. Do you see where your maddened brains have got you? Above all gods are ye, and God's word, spirit and nature abhors all such pride and ambitious assumption. God will never alter a jot or title of his word, or allow anyone to overthrow his sceptre and take his seat to legislate against sprinkling and pouring. He has laid the foundation of sprinkling in his Son, and he'll allow neither man nor devil to alter a drop of water or blood according to his Son's disposal. One of your neighbors who always made little of you and your government comes to you with cunningly and shows his wisdom and power in altering this, that and the other thing, and especially the organizing of the children. You did not know how to place them, much less keep them in their place. He thought you ought to give him something or at least honor and respect him for his superior organizing. You cannot see with his eyes, and there is a distinct difference. He, after reconsidering the matter, comes and brings a host of his servants into your house, and begins to change all your furniture, and changes your drawing room into a kitchen, and orders and corrects the children till they begin to cry. Wouldn't you run and get the policeman? Wouldn't you have this unlawful intruder arrested and put in prison, when you couldn't live together? God will not take Belial's legislation and deny his own. The devil would get you to presume and take your stand above heaven, and control the God of heaven and make him obedient to your prophecy that he would immerse you in the Holy Spirit and fire. Is not this worse than telling him that he cast out devils through Belzebub, the prince of devils? If this is not satan's proud wine intoxicating maddened brains I don't know what madness and insanity is. How unreasonable are the devil and his ministers to want God to destroy his own sceptre and government, and give up his attributes and laws of justice, righteousness and truth; and he must deny himself and all the command and sacrifices by sprinkling and pouring; he must deny his Son, and put him out of office, to be no more a sprinkler of nations; he must deny his life-atoning sprinkling blood, and there is no more grace, mercy, peace or salvation to flow from that fountain again. This immersion destroys God's will in old and new testament; it leaves us without a bible at all. You can fall back on your New York

bible that has raised you up to be antichrist, exalted above all that's good. His mode of presenting the sacrifices by application will never be altered for all the men on earth or devils in hell. He says, I am God and I change not. Why, you New York men who have put your hands on the bible have polluted it. Do you think God could do anything with you but dismiss you? Why, if you had much faith in God you would tremble. God said to the devils that he would keep them in chains till the great judgment day, when their punishment will be greater, and they believed God's word and trembled. You don't believe God's word when he said, If any add to or diminish from the saying of the prophecy of this book, God shall add to them the plagues that are written in this book. If you believe that and do not tremble, the devil has far more faith in God than you. That's more than a jot to alter that one word baptize, which God named, and practiced, and conveyed blessings through. John and all the disciples named and practiced it by application, and both had the same mode with water and with the Holy Ghost. Everyone that immerses denies the Godhead altogether, and by their act God's baptism is unjust, unholy and untrue, and every one they immerse declares God is a deceiver. There are only two places, heaven and hell, and God being the greatest power will dash you off the track, freight and passengers, down into hell. God will honor them that honor his word that dropped from Christ's lips. Christ witnessed for John and John witnessed for Christ, and tells to all the world Christ sent him to baptize with water. Every one who immerses declares by their act, we deny John and Christ his commissioner, as deceivers, carrying on a false and unscriptural system, and this we declare by our highest authority (and that is yourselves). We can never agree and I have bound myself to deny before my Father they that deny me before men. Come devils, get the chains, and bind them, and cast them into outer darkness, they will never pollute my word in New York again. So down they go and get their last immersion. Oh, satan, you have deceived me. Satan says, No, I neither deceived you nor betrayed you, you have done it yourselves; you were not in the dark respecting me, for God has exposed me and told you what I was, a liar and the father of lies. How could I deceive you when you were warned and knew who I was? God will only permit me to tempt, to present the fruit to the eye, but I dare not put it in your mouth and press it down your throat against your will.

Your own will and consent receives all the proud wine glasses that I present to your view. You see your own hand takes the glass, your mouth receives it, your throat swallows it, and your stomach retains it. God has given you a right of judgment and he will not take it from you nor occupy it himself; every man must give an account for himself. I here insert a hymn which gave me pleasure when I thought I would cross the river:

Forever with the Lord. Amen, so let it be.  
 Life from the dead is in that word, it's immortality.  
 Here in the body pent, absent from Him I roam,  
 Yet nightly pitch my moving tent a day's march nearer home.  
     Nearer home, near home,  
     A day's march nearer home.

My Father's house on high, home of my soul; how near  
 At times, to faith's aspiring eye, the golden gates appear.  
 Ah, then my spirit faints to reach the land I love,  
 The bright inheritance of saints, Jerusalem above.

Yet doubts still enter in, and all my comfort flies;  
 Like Noah's dove I fly between rough seas and stormy skies;  
 Away the clouds depart, and winds and waters cease,  
 While sweetly o'er my gladdened heart expands the bough of peace.

I got this from one of my learned friends, who thought it would be very appropriate, to me being in my 80th year, and for its truthfulness I insert it here:

Almost home! the golden gates stand open to my view,  
 Yet I linger and I wait, ready my Lord's will to do.

Almost home, home of my God. Sorrow's hand may weigh me down;  
 Bow I meekly to his rod, soon I'll wear in heaven a crown.

Almost home, bright realm above, soon thy glories shall I see;  
 Friends saved by my Saviour's love, waiting there shall welcome me.

Almost home, yes, almost home; soon I'll cross death's river o'er.  
 Almost home, yes, almost home; soon I'll stand on heaven's bright shore.

Friends, we may all be assured his word is true—where I am there shall my servant be. Paul faithfully served him and the faith of assurance made over the crown to him. On this side of the river God said to him, be faithful unto death and I'll give you a crown of life. Let us love God and hate sin and we may all wear that crown, and the palm, and the white robes, in our Father's kingdom. He never required us to purchase or wash them, his Son's fountain, the living water and sprinkling blood, did it all.

I think I have made a few scattered remarks on Mr. King's pamphlet. Its title is, "Why baptize the little ones? Birmingham, 1866." It so happens that I have got time and I want to improve it to qualify these two parties. I may go over part of the ground again, but perhaps a good story is none the worse of being twice told. I agree with Mr. King on page 5, where he makes the bible the statute divine authority. On page 7 he says, the bible and the bible alone is the only religion of Protestantism. I am quite agreed that it should be the foundation of all to build on, because it is righteousness and truth: not so with the floating death-stricken material of mankind. God says, men that lay their hands on the bible to change it, only pollute it. I have been conversing and arguing with five of them within the last fifty years. Some would tell me that the bible was a book got up by men for selfish purposes, and they would say they could prove God a liar and changeable, and quoted scripture to prove it. Go not in the way of Gentiles, nor any city of the Samaritans enter ye not; and then he sent them and blessed them. Is not God a liar and changeable? No, I would say, he honored the Jews, his own family, first, and second to the Gentiles, and third to the world. You would think he had a glass of satan's proud wine in him, he was so large and important. Some time after we met again, and he smiled at me, being confident he had gained the victory. I said I would give him another opportunity to gain the victory over my Lord and me. I said, when Jesus was about to leave this world and his disciples he said, I am no more in the world. How do you understand that? He tells his Father not to take them out of the world but to keep them from evil. So you see we cannot limit God to words for his philanthropy extends beyond words. At another time he prayed when qualifying his disciples and says, I pray not for the world but that God would keep them from evil. He says the disciples are no more of the world than he is of the world. He says, who by searching can find him out? Not one, but every sinner can see him if he will. Jesus' terms are, he that confesseth and forsaketh shall find mercy. The prodigal's confession was, I have sinned against heaven and before thee. The father took his filthy rags and clothed and fed him; he was not with the rioters now. After all the man could not see it, his deep-rooted principles and prejudice of infidelity would not let him see it. Surely, sir, said I, you are in gross darkness indeed; but there was Paul, when he met Jesus, the

sunlight and glory eclipsed all his former light and glory. Paul said he lived in all good conscience before God. Paul gave up all those things he once thought were for the gain of Christ. Sir, I hope Jesus will meet you and take you up to heavenly places, where you might be a star in the firmament of heaven. Then you will not be so anxious to find out God's mysteries and to solve all his problems, that none by searching can find. I was acquainted with five of these blunt, candid infidels, who never used a cloak. I had the pleasure of seeing three of them converted, and I heard them acknowledge the book they once despised. See Zachariah 12: 8.—In that day shall the Lord defend the inhabitants of Jerusalem, and he that is feeble among them at that day shall be as David, and the house of David shall be as God and the angel of the Lord before them. And I will pour upon the house of David and upon the inhabitants of Jerusalem the Spirit of grace and supplication, and they shall look upon me whom they have pierced, and they shall mourn as one would mourn in bitterness for his first-born. Zachariah 13: 1.—In that day there shall be a fountain opened in the house of David and to the inhabitants of Jerusalem for sin and uncleanness. Who could force all this at a distance of hundreds and hundreds of years but God, the fountain of wisdom and knowledge. Thus the old and the new testaments unfold to us the grandeur and glory of the unchangeable God. Isn't it better for us to believe it than to solve all the whys and wherefores connected with it? At first some of them wouldn't look at the bible and threw it out of sight, but it grew on them that they were God's true believers. I would show them as the water and the blood was poured out upon material, so in like manner will he pour out of his Spirit the grace of supplication. Pouring is the most familiar word God uses in the conveyance of himself, who is above all and descends on us beneath. The first lamb's blood was by God's orders poured and applied, out of a basin, to the side posts. The last Lamb's blood and water poured from every pore in Christ the fountain. Who but a God of wisdom and unbounded knowledge could bring all these things. One of these infidels did not have to struggle long for liberty, the second was some time in gaining the victory, and the third was about five years in getting rid of infidelity, but they are thankful men. After my mind wandering about, it comes back again to my friend King, with whom I agreed that the bible is the only standard of all truthful righteousness. On page 7



you deny proselyte baptism, and at the close you say proselyte baptism was a complete immersion, whereas out of the Greek church the immersion of a baby is rarely heard of. Here, sir, you contradict yourself and surprise me. Now, I say that immersion is not baptism at all, and you assert that immersion is baptism. These are our assertions, but we want better evidence than either of us. I believe God organized the Baptist church, and the head of this church has justified all babes in the loins of Adam, without their consent, faith or believing. I think it would be better for me to be silent than to put my hands on the bible to expose God's ignorance by my better judgment and my superior amendment. When the time came he ended all sacrifices once for all, and he instituted baptism and the Lord's supper to keep in memory the fountain of the water and the blood, from which we draw all our blessings. Deny God's organizing who will. The Immersionist's organizing is to all that have the powers to repent, believe and be baptized, and those who individually go through their operation will be saved, and they only. By this all children must be excluded, for they are not capable of repenting, believing and being immersed. All idiots and heathens who never heard the word of God must be damned. Would God damn these for not occupying a talent they never possessed? My God is just and righteous, not austere. According to your system it must be criminal and high treason for a mother to get a blessing for her daughter. Your organized system tells her there is none for her; but what does God say? Oh, woman, great is thy faith; you may go thy way, the devil is gone out of your daughter. So Jesus accepted the mother's faith and never called on the daughter for anything. He accepted the mother for all, without a priest, bishop, cardinal, pope, sponsor, or any invention of man. In reading this work I think of many who would come in Christ's name and would deceive many. In the new testament they are called the sleight of hand men who handle the word of God deceitfully. I act like Philip and Nathaniel, I bring these all to Jesus to approve, accept and bless them. You say a nation and a church are as dissimilar as light and darkness. So we infer there is no church among the Jews and no spiritual life; all national darkness. Here, sir, you handle the word of God deceitfully and one sided, to carry out bigotry and party. But let us take a view of the other side in the light of God, and put this eclipser one side for a while. See Acts 7: 38.—This is he who was in the church

in the wilderness with the angel which spake to him in the Mount Sinai, and with our fathers who received the lively oracles to give them to us. The old father likes to have all feeding on his lusts, and I cannot but believe that you are a truly begotten son of the old father, who will allow the Jews to live on nothing but national dust. Here we see the true features of the old father who always wanted to overthrow the kingdom of God. Oh, what a difference between the two fathers! Our Father bestows philanthropy and benevolence on the Jews, for salvation is of the Jews. There was not much flesh, nor blood, nor dust in the leaders of Christ's church at that time. Think of John's first witness of Christ's conception, how John leapt in the womb. Who but a spiritual God who is over all, in all, and through all, could produce such an effect? There is no respecter of persons in him; it is character he accepts or rejects. Peter himself did not know that till God sent him to Cornelius, the Gentile, and when he saw God, he made them spiritual members of his church (what Peter nor any other man couldn't do.) Peter got converted and made a new profession of faith, and says that God is no respecter of persons, but in every nation he that feareth God and worketh righteousness is accepted of him. Peter never named the church of Rome nor any other church, but gave it to the kingdoms of the world. I am sure he did not want them to live on national dust, but by every word that proceeds out of the mouth of God. Why, sir, John rose a shining and a burning light, and I think he did not borrow much of his light from the national dust. To think you would cast Christ in the shade, whom John borrowed his light and brilliancy from. On page 15 he takes up Burket on infants brought to Jesus without baptizing them. Mr. King replies that a horse is capable of receiving benefits the same as infants. He takes him off by his sleight of hand like a certain wise man who proposed to extract sunbeams from a cucumber. The disciples forbade little children, and the Baptists forbid infants. Oh, how they deny Jesus and prefer the ignorant disciples before the fountain of wisdom. Christ took the little children in his arms, Pedobaptists take infants in their arms; Christ put his hands on the little ones, Pedobaptists put their hands on the infants; Christ blessed the children, Pedobaptists bless infants. Is not this a great display of sleight of hand. He takes up the Pedobaptists and asks, is there any in the kingdom who are not entitled to baptism? He says, let us imagine

a sanguine Pedobaptist putting the question to himself. With him it is folly to reason farther, so leave him in his vision. The real question is this, does the kingdom of heaven contain any who are not baptized? He says, not one; all whom it contains have been already baptized; without baptism they have never been in it. He says the new version makes the Saviour speak of all children, the original makes him speak of only the children then and there present. I must say God never employed you to be his mouthpiece, and to explain the present version and the original to us. We don't want such an eclipser, who darkens counsel with words, and attach meaning to words which God never allowed. Again, he says that in this narrative there can not be found command, example or inference to sustain baptism. Here are two commands,—a command to the disciples to forbid them not, and a command to bring them. I believe Cornelius and his family were never fitter for baptism than those whom Jesus approved, accepted and blessed. You may idly rage against them, but when the fountain of water and blood accepts them, deny them if you dare. I hope, sir, you will find out you are as ignorant as Peter, and know your best estate is nothing but vanity. To think that men will try to eclipse the sunbeams of heaven, and arraign Jesus at the bar with a chaff of words. I have met with several who told me that baptism is an old Jewish fable and should be done away with altogether. John and Christ's baptisms were performed in the Jewish dispensation, but it was destined to be transferred to the christian dispensation, and Christ gave that transfer to his disciples when leaving them, gave them the transfer to go into all the world and preach and baptize. John and Christ stood between the two dispensations and united them together, Jews and Gentiles made one fold with one shepherd. Acts 10: 9.—And that day fulfilled Christ's prophecy and made one fold with one shepherd.

About twenty years ago when on a mission in the wilderness I called at a house and found the woman weeping. I asked her why she wept. She said she had buried her baby yesterday, and when she thought of it she had to weep. I said, don't you believe your baby has gone to heaven? She said she did. If original sin is on it how can it be saved? Oh, Christ took little children in his arms and blessed them. When Adam and Eve fell, death and condemnation came upon them, and this was their state when God came to them. The

Father gave his Son and his Son came, as it is written in his book, to save them ; and the moment he promised him, that moment the free gift of God came upon all men to justification in life and death. Original sin was taken away and we are only accountable when we come to years of understanding. The baby and the adult sing the one song without jealousy or party, to the one name and fountain be glory, glory to God and the Lamb forever and for evermore : Amen. I showed her God's organizing the whole human family from Adam to the end of his race, and the woman rejoiced as we prayed and praised God in the woods. When we get to heaven we will never chant a note to rivers, oceans or lakes ; popes, Catholic or Protestant ; bishops, priests or deacons ; ministers of any grade, clime or country. There are no Greek lexiconers nor kings to blow their foul air and amend his laws. I here insert a hymn I learned sixty years ago and sang it to a dying man.

Now in a song of grateful praise  
To my dear Lord my voice I'll raise,  
With all his saints I'll join to tell,  
My Jesus has done all things well.

How sovereign, wonderful and free,  
Has been his love to sinful me ;  
Thus plucked me from the jaws of hell,—  
My Jesus has done all things well.

I spurned his grace, I broke his laws,  
And yet he undertook my cause,  
To save me though I did rebel ;  
My Jesus has done all things well.

All worlds his wondrous power confess,  
His wisdom all his works express,  
But, oh, his love what tongue can tell !  
My Jesus has done all things well.

Soon shall I pass the veil of death,  
And in his arms I'll lose my breath,  
And then my happy soul shall tell,  
My Jesus has done all things well.

And when to that bright world I rise,  
And join the anthem in the skies,  
Above the rest this note shall swell,  
My Jesus has done all things well.

The man was highly respectable; he had a son a Presbyterian minister. He was taught and he believed the orthodox doctrine of justification, and sanctification, yet lived without it. I knelt at his bedside and sang this hymn on my knees,

and prayed for him. The Lord opened his heart and blessed him, and he raised his hands and voice saying, the Lord has done all things well to save me at the eleventh hour. In two or three days he died triumphant on the rock. Christ says, when your heart and your flesh fail you, I will be the strength of your heart and your portion forever. He was baptized when he was a baby, the same in this dispensation as John and Christ were in the old dispensation.

I was preaching once to a large congregation where there were two Immersionist ministers, one of them taking notes. I was showing how God organized his church and the children of Israel, and how he laid the foundation with the first believer in the world, Abraham, the father of the faithful, and how God blessed him with his approval and acceptance. God did not require Isaac to know anything about it then. Those who are faithful, like Abraham, their seed is equally acceptable to God, for there there is no change in God. The minister who was taking notes said, you were speaking of circumcision? Yes, sir, of Abraham by the command of God to circumcise his ignorant, insensible baby. He said, why ain't woman circumcised? I got confused for a little and said, my Lord never mentioned the female sex, and I think it is an improper question, sir. He said it wasn't, and he wanted it answered. I felt bad enough then, but answered that he was very kind to the female sex and they were kind to him, and I wouldn't find no fault with him laying the sacrifices on the male sex and freeing the female sex. But God has given me your answer without looking for it. You recollect the woman he healed on the sabbath day, and when charged at the bar by a lawyer with breaking the sabbath day he defended himself by saying, don't you loose your ox and your ass and lead them to water on the sabbath day? Ought not that woman, being a daughter of Abraham, be loosed from that bond on the sabbath day. I never saw that before. He then felt as squeamish as I did, and got his coat and walked out. I said, stop, stop, sir, don't go away till we finish it. He went away and stayed away. The circumstance surprised me, as I had never seen the like before, but when I was in Fredericton, St. Stephen and the United States, I found it quite a common custom to trap, catch, butt and hook. Romans 2: 26.—Therefore if the uncircumcised keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? Versé 28.—For he is not a Jew which is one outwardly, neither

is that circumcision which is outward in the flesh. Verse 29.— But he is a Jew who is one inwardly, and circumcision is that of the heart, and not in the letter, whose praise is not of men but of God.

On page 30 Mr. King, speaking of the commission, requires the baptism of those who believe and accept of Christ, their Lord and Master, and of such only. Well, sir, I never saw you lay the foundation on Christ the Master and Lord yet. If you had been there when the man possessed it with devils said, why torment me before the time? and when Jesus as a sovereign commanded them to come out of him, you would have corrected Jesus' mistake in saving a man from the devil's captivity without faith or believing. He saved the dying thief without being immersed. Your godhead must hold him very criminal, for Christ has destroyed your system, root and branch. If you had been there when Christ said to the woman of Canaan, Oh, woman, great is thy faith, and the devil ran out of her daughter, you would soon have exposed his error and ignorance. Is it not awful to think how you will use the words plunge, dip and immerse, when they are not recorded in the bible at all. Our Lord says, forbid them not to come to me. Jesus took them in his arms and blessed them, and he never mocked or made little of either parents or children. You say let them come when they understand, let them come when they are instructed, let them be made christians when they know Christ. This is in direct opposition to God's word, spirit and nature, and as I stand a witness for my Lord and no one else, I think God is as fit to organize and govern as either Pharaoh or you. Satan was always opposite God, dethroning him, breaking his will and amending it. Here he comes to treat on the baptism of the Red Sea, and, as usual, with his satanic cunning and snakish twist, tries to get the babies excluded and expelled. He says it refers only to those who were competent to act. We assert that the sprinkling came from the cloud, and that parents and children shared equally of the shower. I think you could not please the old father better than to exalt the brutal tribes to equal God's redeemed ones. There is no mistake but the devil's nature would exalt all brutes and prefer them to the heavenly divine spirituality. He says as from water in the clouds or spray in the sea, but there is no intimation of either in any passage of the bible. The Psalmist says they went over on dry land. See Psalms 77: 17.—The clouds poured out water, the skies



sent out a sound. Psalms 78: 14.—In the daytime also he led them with a cloud, and all the night with a light of fire. He says the cloud completely buried and covered them over, which is immersion. He says Paul's thoughts were that believers were to follow Christ by going at his command into the water. Oh, how wise he is! I defy all the world to prove that Jesus ever gave a command to follow him into the water; it's spiritual following he wants; but these infidels can prove anything by their own assertions. There are none so bad in deceiving God's elect as those who make such boasts with their fair speeches. There is no difference between Catholic and Protestant, it's the devil in our humanity that makes us popes, to get power and knowledge above all others. When he can know the thoughts of the apostle Paul long before he was born, we may know his knowledge is supreme. It is stated by Dr. Bushnell that it has never been questioned that infant baptism became the current practice at a very early date, and Justin Martyr says it was in the time of the apostle John. He dismisses Justin Martyr, and all the rest, and says,—for our bible ends with Revelations, and does not include the Apology of Justin Martyr, nor those of many others. I could join with him in that, for there is so much contradiction, blinded bigotry and sleight of hand, that I cannot trust one of them, nor digest their corruptions. I am consistent and intend to keep the bible, for I believe it is all-sufficient for me, were I to live as long again. I have used a figure to represent the Pharisee, by taking a peacock's feathers and placing them on a drake. All looked at him and admired him as being a fine peacock, but passers-by wondered why he never ascended to the roof of the barn, for it is the nature of peacocks to do so. One day as they passed by he was near the water side, and he plumped in and cried quack, thus showing he was not a real bred peacock.

I remember of a woman giving birth to three children. The curate was sent for but came too late,—two of them were dead. He baptized the surviving one, and the very next day it died. The three were put in the one coffin, but when they were going to be buried the curate made the two unbaptized ones be taken out, and he performed the service over the baptized child. When the curate went away, they put the other two in the coffin and buried them, and the three were equally acceptable with God, their justifier. To hear you talk, sir, you appear to think that all others are mortal and that

you are immortal. This woman was taught that by the minister's hands, words and water regenerated her child and prepared it for the kingdom of heaven. You believe that all must be immersed in order to get into the kingdom of heaven, and you boldly assert that there is none in the kingdom of heaven who were not baptized. Here I see you are as deep in the mud as that mother was in the mire; and mothers might say to you, cast out the beam and then come and cast out our mote. They are both altars that God never erected nor allowed to be erected, to offer manual self-righteousness on. He will never accept of bodily for spiritual. Duty belongs to us, but efficacy and acceptance to God; as he taught John to baptize with water in his place and office, and Christ with the Holy Ghost, and Martha to roll away the stone, her duty, and she has no business with his office. Though Lazarus was ten days dead and stinking, it belonged to Jesus to give life and power to the souls and bodies of the dead. I was just reading of Christ destroying the host of the Pharisees. St. John 8: 37.—He told them they sought to kill him because my word has no place in you. Verse 38.—I speak that I have seen with my Father, and you do that you have seen with your father. Verse 47.—He that is of God heareth God's words; ye, therefore, hear not, because ye are not of God. Here we see there are two fathers and two sons, and the devil's sons by their assertions and audacity take the place of the sons of God. They tell him plainly they have but one Father, even God. If satan can keep them in their blindness and believing they are God's sons, he may be as sure of them as if he had them in the flames. I now bring before you three sons of the devil, whose natures prove they are his offspring, doing their father's work in opposition to the heavenly Father's nature. Pharaoh, in opposition to God, wanted to murder all the infants of God's redeemed Israel, whom God wanted to save. He taught Moses not to leave the most insignificant, ignorant babe behind him. Moses, a son of God, obeyed him and never wanted a law altered or a command reversed. When the wise men came from the east in search of the King of the Jews, the devil whispered to Herod, this King is going to take your seat and chair (what a lie, for his kingdom is not of this world.) In his sneakish way he laid the plan, that when they came back they should bring Herod word that he might go and worship him also. God had plenty of ministers at his command to direct them

another way, God could have commanded the child to go and he could have gone. Herod proved himself a son of the devil, a murderer, in opposition to the Godhead of heaven. He did not reign long after till God dismissed him from his throne, and left his seat and chair to distant heirs. Mr. King, a murderer of babies' souls, is the third. He says there are none in heaven but those who were immersed. The word of God says that bodily exercise profiteth nothing. This should settle the question forever that satan and his sons are directly opposite to God and his sons. They damn all babes, because they will not rise out of their cradles and go to conference, and make professions of faith and repentance, and then walk down into the water and be applied to the water. According to this new government he that believeth not must be damned, therefore babes and idiots must be forever damned. God's government makes provision for these,—where there is little given there is little required; God never commanded any one to occupy a talent they never possessed. Their law damns all heathens for not believing the gospel, which they never heard. God will not do that; he gave them consciences, and he will judge them by the same. Their law damns all believers in Christ's sprinkling, without they bow down to their superior god, plunge, dip and immerse. See Matthew 28: 19.—Go teach all nations, baptizing in the name of Father, Son and Holy Ghost (in this commission there is no plunge, dip and immerse mentioned.) Oh, never take our testament in your hands again, when you cannot read your god's records in it. Now, sir, I think that you ought to confess that you are the worst of the three sons; the others murder bodies, but you betray simple innocent souls. Verse 20.—Teaching them to observe all things whatsoever I have commanded you. Again I want to show you your one-sidedness in approving of Mark's wording of the commission in preference to Matthew. See Mark 16: 15.—Go ye into all the world and preach the gospel to every creature. Verse 16.—He that believeth and is baptized shall be saved.

You let Matthew go out of sight and prefer Mark, because Mark puts damnation in his and Matthew does not. The devil and his sons unjustly bind God down to damn all that do not believe. Matthew is right in not allowing a word to be altered that God has spoken, and Mark is right in warning those who have long heard the gospel preached unto them, that it will be more tolerable for the land of Sodom, in the

day of judgment, than for that city that has heard the gospel preached unto them and would not hearken to it, but rejected it. God may say, how dare you alter baptism and place immersion in its stead, without my commission or command? You will hear, take this unprofitable servant and bind him hand and foot and cast him into outer darkness, where there is weeping, and wailing, and gnashing of teeth,—the last immersion. Surely, sir, I deal honestly with you, for I don't want you to smell the sulphur or be scorched in the flames. God does not want you to be doomed no more than I do, but you won't come to him and have life. You will neither enter nor let any whom you can hinder enter, by taking their attention off the Lamb of God that taketh away the sins of the world. You cry out, behold our Greek doctors and professors, the most learned men in the world, who know Greek and the meaning of the word *baptizo*. I know Christ without knowing the first letter of the Greek alphabet. The man that was born blind, by Christ's teaching confounded all the learned sages in the synagogue. The knowledge of words is all right in its place, but it makes you look down on ignorant babies, ignorant idiots and ignorant heathens, and makes you put sentence of damnation on them for being ignorant. Sir, you may depend God will never take you to heaven to legislate for him and amend his laws. Why, sir, if you were in heaven you could not enjoy yourself, for in your present state of mind you could not bear to hear the music of the babies singing to him that loved them and washed them from original sin, without either repentance, faith or believing. Oh, glory, glory be to God, his free gift freed us all. Oh, sir, heaven would not suit you at all, for your ears will be greeted with the voices of thousands of those little ones singing glory to God and the Lamb and the fountain opened on Calvary's cross. Why, you couldn't hear the note chanting about the rivers, lakes and oceans, that washed your sins away. Sir, I think it will be best for you to go to your own place, your last immersion, and hear them exclaim, one against another, you were the cause of my damnation; it was you that led me down to damnation. They may exclaim one against another but it will not relieve their agony, and the smoke of their torment shall ascend for ever and ever. Abraham said the gulf is fixed and there is no passing or repassing; the righteous shall be righteous still, and the unholy shall be unholy still. Some complain of God for being so hard and cruel as to consign them to eternal

punishment ; they think it would be better if God would allow them to live in sin and die in sin, and after death give them a few years to suffer and then take them to heaven. Thus they wish to improve God's laws and amend his government. The dying thief tried the fountain by experiment and prayed, remember me. I believe the blood and the water can wash all the stains of my villainy away, and I believe we are suffering justly for our evil deeds. Jesus responds, this day with me in paradise. Sure the devil and all his ministers' wisdom could never devise so simple and convenient a way to get to heaven. Oh, hear Christ say, look unto me all ye ends of the earth, and be ye saved, for I am God. The bitten Israelite looked at the brazen serpent, though only a type of Christ, yet God accepted the look and took the poison out their flesh, and restored them to life in a moment. Who would wish to alter one jot or tittle in God's law, when the life of both soul and body can be obtained for a look ? Wouldn't you say they deserved the greatest scorching who would alter God's government or law, when he binds himself to save for a look ?

So from the Saviour on the cross  
A healing virtue flows ;  
Who look to him with lively faith  
Are saved from endless woes.

But satan wants to keep us looking at sects and parties, names, modes and ordinances, and keep Jesus, who saves in a moment, out of sight. I hope there will be no more complaining about the severity of God's laws. Some complain of me when I am using my Master's small cords to whip the worldly conformity, and have said I should qualify it with a little sugar, or at least a little molasses, to make it more palatable. Jesus and my namesake, John, in the wilderness, were as much non-conformists as I am, therefore don't you be disappointed when you see me in my originality, without a stroke of a painter's brush on me. My son John wanted my writings to correct them, and when I thought of him having been four years in the college and two years off and on at a biblical institute, I thought he might put his own features on them and thus mar the features of the old original father. I was always like my Lord, set against images and pictures, likenesses without substance, just to please the carnal eye. When I would think of my being abroad in the world with a false face on, it would almost kill me alive, for I never want to be anything but a

poor dependent baby, who gets all his supplies from Him who made himself over to his little ones, wisdom, righteousness, sanctification and redemption. You may spend your whole lifetime in acquiring a knowledge of words and languages, and having acquired a knowledge of all the languages that were ever spoken, and angel tongues to tone the sound, there is not one particle of religion, grace or oil in the whole of the tinkling cymbals. You must come lawfully to the bank of God to be accepted, and the bank has no law that will entitle you to draw a drop of oil for your whole life's labors in pronouncing words (which leaves you open for satan to get access to you and snare you.) But being converted you become a poor, dependent little child, who has found the heavenly Father's sign. Obey your Father and resist the devil and he will flee from you; the devil will never snare you while you are obedient to your heavenly Father, and rest in the bosom of his love. You and I can only be safe by resting there, for when you conceive to satan and begin to contend for supremacy and try to get above all your equals, and pride yourself on what you said and how you said it, then he has us snared. Once having left the heavenly Father's arms and bosom we become an easy prey. We as parents know how the heavenly Father protects and saves these two classes of children. The adult, when he humbles himself and believes in the Father's laws and government, then the Father unites him to the statute and standard he has himself set up. The Father's will is, you must be converted and become as a little child in order to into the kingdom of heaven. Paul is God's witness that his statute is true, having been snared by the devil he ventilated his proud wine and boasts that he always lived in good conscience toward God; I could speak with more tongues than them all. I was circumcised the eighth day, a Hebrew of the Hebrews; as touching the law, blameless, etc.; and here we see one of satan's smart ones, boasting and ventilating satan's proud wine, and not a bit of religion or drop of oil in it. He had to get it from another crowded head, that took all his boasting of his circumcision, bringing salvation to his soul; but Jesus met him, and the sight of the Son's glory sealed his eyes, and all at once the angel's sight and the wisdom of this world was eclipsed, and now he commences a new life—he is a penitent, he is humbled, he wants direction, protection and salvation, for there was none under the devil's captivity and supremacy. Oh, what wilt thou have me to do? oh take



that baby by the hand and lead him to Damascus, and there he will be taught. As he is now in the passive mould, there is not a breath or boast of satan proud heard from him now, and all this to bring him down to receive the kingdom as the little child got it, a free bestowment from the free bestower. And here the baby got it freely, without an act of its own, or faith, or believing, for the sovereign of heaven is not an austere being, nor demands impossibilities, therefore the free gift, bestows it freely on babes, his choice, selected by himself to bestow it to. And this sovereign's organizing brings all the honor and glory to the parents who bear and support it; it's not the child own strength at all. It never got water nor soap, nor washed nor wiped itself with a towel. The more feeble the baby the more attentive the parent's eye and hand with the spoon to administer to its cravings, and never give a thought or a look after those holding the plough at all. So we see that God in constructing humanity has formed our sympathies so that we delight to administer to our babies, like himself, the original fountain. God got no honor nor glory from Paul's proud boastings, but when he threw off the corruptible bile from his senses and said, all those things that I counted gain I now count them but loss for Christ, and count them but dung and dross when compared with the excellency of the knowledge of Christ Jesus my Lord. Paul got it by free bestowment, without the merits of works, for he had none, and if he imagined his faith merited his entrance into the kingdom, he was wrong. Nothing could be accepted in the bank of heaven in the place of his meritorious Son, who has merited all and freely bestows his merited graces by attending to duty, and exercising the powers not their own, but freely bestowed to exercise believing in God (like the talent, to bury or occupy it at your pleasure.) You see I give you the heavenly Father's teachings, his word, spirit and nature in harmonizing constancy, and I am only a witness for God. See Matthew 18 : 17.—Verily (says Christ) whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein. Is not this the Godhead's government organizing the baby? The opposite denies God's statute, and reverses it, and tells God they must grow to be an intelligent people and get immersed, before they can get into our church or kingdom. See Matthew 18: 1.—The disciples asked Jesus who was the greatest in the kingdom of heaven, and Jesus called a little child unto him

and sat him in the midst of them, verse 3, and said, verily, I say unto you, except ye be converted and become as little children, ye shall not enter the kingdom of heaven. Here we see again God has made the child the statute, and all must be humbled and brought low, and know themselves dependent on their heavenly Father to destroy your pride and self-importance from you to get into the kingdom. Again, Mark 10, verse 13 : And they brought young children to him, and the disciples rebuked those that brought them, but Jesus was much displeased, and said, Suffer little children to come unto me, for of such is the kingdom of heaven. And to be such as these little children, is to be stripped of all self-righteousness and fig-leaf covering, and get down till God operates on you with his refining fire and fuller's soap, to put you down in soak, and toss and press the stench and filth out of you, and take all satanic pride out of you. Then you will be brought down to the babe's standard, for the baby has no pride, and when you learn to be such as the babes, the heavenly Father has bound himself to take you into his kingdom. Verse 15 : Verily, I say unto you, whosoever shall not receive the kingdom of God as a little child shall not enter heaven ; and the baby, by the organized government of the king of kings, has made the statute to bring the proud and haughty heart and him that looketh high down to the babe's statute. God has said the haughty heart he will not hear—no, he will have to make a baby of you, as he did of Paul, before he will receive you ; but the devil and his transforming ministers don't like God's organizing, simple, dependent on the heavenly Father for all, and preserving and nourishing them in his babyish line, and they follow him, and they know not the voice of a stranger. We find they are always in their parent's arms, and keeping there the devil cannot snare one of them ; therefore, he does not like babyish lines ; and while they are in the father's fold the wolf can never harm, and he never got one of the little ones that is divested of pride yet ; and satan knows the little ones never get a branch nor a leaf from his great trunk and tree of knowledge, and those little ones that never conceded to him, he never got one of them in hell, nor never will, while they rest in the shepherd's arms. They must admire the fruit and its palatable taste, and then to be so wise as to take God's seat and legislate for him, and amend his laws and correct his will, poor God did not know how to make it right. The devil dare not presume to foresee your will, but to tempt, and you must consent and conceive before you are snared. But I

defy him to snare a baby in the cradle. He cannot make a hypocrite of it, and having no pride, it is accepted by the body and spirit of Jesus, and he, making the justified babe the unquestionable standard; three times he has given his witness, and this is God's answer to Mr. King, who asks, why baptize the little ones? I answer, because Christ has justified them, and in his independence he places them as the standard, to bring down the pride of satanic boasters in humility to bow to. And God never gave a command to a baby, therefore they could never break a command God never gave them. God confirms it, and says sin is not imputed where there is no law. There is no Greek here, changeable as the spider's early web, with every breath it flies. No, nor doctors nor professors to be held up to the gazer's eye (as I heard one say, for religion is very sick now-a-days, when there are so many doctors), and take away the eye from beholding the Lamb of God, where all healing medicine is to be found. He gives it freely. The opposite: some of them are very extravagant in their charge for the poison administered; and when I read of the hosts of doctors that proclaim they must repent and believe, and go down into the water, and be immersed, and if not, they must be damned, and Mr. King endorses their assertions. Who but the devil in humanity could endorse such, to overthrow the godhead's word, spirit, and nature, and pass their sleight of hand and handling the word of God deceitfully, and in their bold audacity, and want to pass their construction and explaining on the simple-hearted ones, as the true nature and essence of God; when it is their own false features, that savor of the things that be of men, opposite to God. Oh, flee from these poisonous doctors, and behold the Lamb, and get his medicine; it gives health which pain and death defies, most vigorous when the body dies. To me these evidences of the godhead's word, spirit and his unchangeable nature, settles the question with me forever. There is no ordinance appointed by God for man to perform, that a baby would leave a stain on, after Jesus, its purchaser and redeemer, whom he takes, approves, accepts, and blesses, not with temporal water, but himself the fountain, that he names himself living water, and the baby has all its supplies that it requires been accepted by the fountain, and we thank him for material water—water is all right in its place. It is savoring the things that be of men that pollutes the ordinances, by attaching efficacy to your services to regenerate children, and that takes the honor and glory from God who has done it, and others regenerate mean to fit them to sit at the Lord's

table ; and suppose Christ has justified them, it will not do until they put them through their supreme operation, and it pleases satan to know you exalt earthly mental and manual operations, and prefers them to Christ and his spiritual graces (see the two gods are opposite), and an angel that would deny these four proofs of the Godhead's government, or all the prophets and apostles, and all the Greeks, and all the world, I deny them all, and I'll stand alone on the rock, and when it sinks I'll do down with it ; and to think that satan blinds them with his tree of knowledge that he gets them to believe that they know more than God himself ever knew, and they commence to break his will and amend it, and dismisses God's four acts of love in preserving babies, and your new act and amendment is that the baby must repent and believe and be converted, and if it does not obey the command, damn it.

This you call God's just, righteous and truthful commission by Mark, damn them and dismiss God and Matthew, who wouldn't serve his better explanation and his superior organized system, which is damn the babes that do not repent and believe. No, sir, I will never allow you to charge such unjust cruelty on my God, but I'll return the compliment to you and your god, whose nature seems to delight in murdering and damnation. For you to presume to put your god, the angel of light, and the wisdom of this corruptible world, in my upper God's place, you with your stagnated streams pollute and corrupt the pure rills of the apostles. Oh, sir, don't take our bible in your hands at all, for you are overthrowing the government of heaven and records of his will ; keep to your New York version, where you deny baptism, and supplant it by putting in its place immersion. Keep to it, and we will give you credit for being consistent. I don't want the inventions of men with their crimson and scarlet spots, and snakeish twist, to stamp our bible, which never had such words in it. Who but infidels and antichrists would infer they were ? These Greeks, with their uncommon sense, have destroyed all common sense, and then attacked the Godhead, and destroy the attribute of justice from it, and make God an austere man,—what one of the same class attempted long, long ago, and in the light of his angel God he was just and clear. The lower god and his agent make the upper God criminal—two opposites never can be one.

You Greeks and translators, it is to you I write, not to the simple ones like myself, who do not know a sentence of grammar, it is to you who have acquired so much knowledge

and supremacy, who get above God and are immersed in the Holy Spirit and fire. On this point of damning children you have destroyed God's attribute of justice, what the world or humanity would never do. So we say none but the devil and his ministers could be capable of doing such unjust and unreasonable acts. Now it's a fact that God and the laws of the lands of the world provide for protecting, training and teaching the children, and when all means are exhausted common humanity, and charitable, generous hands would provide for them. Here we see the world, which is the enemy of God and common humanity, is far superior to your system of christianity. It is true the parents have command of their children, and may order John to rise from the cradle and take hold of the plough, and if he don't obey they may tell him they will dash his brains out with the axe; but the child has no power or sense to obey, although he has heard the command. The parent, before he would have his honor and word broken, he takes the axe and dashes the brains out of the child, because it couldn't believe and obey the command. This is their superior organizing, just and righteous, just judgment. Why, is there any more brutal, unjust savage more cruel and devil-like than this, and more unlike God, whom I have showed before. This is the system which I heard thirty years ago, that the babe cannot believe, and the statement being new I did not understand it for years. I received many challenges and invitations to preach on texts for them till they would hear how I would get through with it, and bought their books and read them, which gave me a full knowledge of their system. Some said they knew who were proper subjects for baptism, it's adult believers, for Philip said, if thou believest with all thine heart thou mayest; and they said babes cannot believe. I answer them all, damn the babes, for by the sleight of hand you have bound God down to believers alone; therefore, to be consistent you must damn all babes, and all others who do not believe in immersion and do not pass through it. According to this system heaven will be depopulated and hell will be well populated, and the devil will be pleased with his organizing to depopulate heaven and populate hell. But there are exceptions, and I believe there are many of my immersionist friends far better than their system, and they don't know the depth of satan that these Greek translators have involved them into. The babes might say to Mr. King and I, you need not be whetting your swords and fighting about us, for you

cannot make one hair white or black. In our case the Father gave his free gift, and he took away death and restored to justification of life. Who art thou that condemneth? All the kings of the earth could not put a stain on us, and all the popes that ever lived, or do live, or ever will live, either Protestant or Catholic; and all ministers, of any denomination, grade or society, cannot take a stain off us. Why? Because the justifier and giver of life left none on us; so he did not leave us dependent on any man to lead. The Son has freed us all and we are free indeed, and let us all sing, glory to God and the Lamb forever and evermore, amen. He keeps us free by not giving us any command, therefore we cannot break it. He has organized common humanity with sympathy,—that if the parents were falling they fall under the babe, for fear of hurting it. If there is a good bit in the house we are sure to get it, and if there is a warm spot in the house we are sure to have it,—mother's arms, bosom and breast. All these truthful facts are better evidence than all the wire twisting of words by Greek translators, blinded by satan and his tree of knowledge to contradict and deny God's government.

God has placed before us the first true subjects for baptism, his justified, simple, innocent, dependent babes, to whom he reveals himself in preference. They want no higher membership in Christ's church than Christ justifying and accepting them, but they should have the sign of the dispensation they are in; and though this sign in either dispensations is insignificant when compared with Christ's justifying and accepting them, I believe it would be insulting the government of heaven to baptize them over again, when they get learned and wise, great and noble. They cannot be more fit for God to accept them than when he hides himself from them, these overgrown, noble men, with their wisdom that breaks God's will and amends it for him. I think that if you were to let these men get among God's babes, his little ones, his sheep and lambs, they would spread the infection, and they would soon become corrupted, and lose their innocent, childish simplicity, and commence to soar aloft in mistaken majesty, until they become as centres themselves, and want all to accept of their supremacy, and rob God of his little ones, and get so high up above God as to wonder why God would acknowledge, accept and baptize them. Oh, what a blinder satan is, that he cannot see humanity; for wherever the weak and feeble babe is, the parents' eye, hand and arm is for them, above all the mem-



bers of the household. Why, it must be the very essence of devilism to charge God with being worse than humanity, whom he organized himself—that parents could never conceive the thought of taking the axe and knocking the brains out of the babies, because they did not obey the command. And their system makes God worse, because the babe did not obey the command, and leave the cradle, and make profession of faith, and go down to the river, and be immersed! Oh, what blindness! Damning them for not obeying a command they never got.

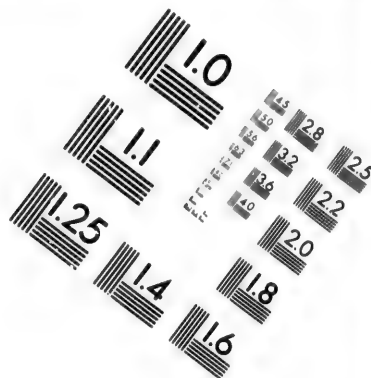
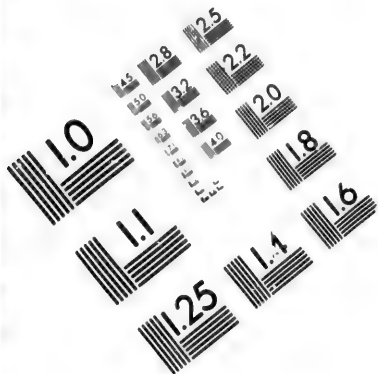
Again, Mr. King brings Henry Ward Beecher's sermon on baptism forward. Mr. Beecher says, I concede and I assert, and here he assumes the stand that Satan himself takes—I assert thou shalt not surely die; and Mr. Beecher says I concede and I assert, and gives us to know there is no higher authority, but I assert; for there is none so wise and can understand scripture but me, the centre of all knowledge, and so he says that infant baptism is nowhere commanded in the New Testament. No man can find a passage that commands it. I have answered it in these pamphlets again and again; but it seems that I must answer it again. When there was no command given to infants, therefore the command cannot be found to be broken.—Therefore the infants are free. And if there is no command for parents to bring and present them, and teach them, they are equally free; but God, as an independent sovereign, has organized in his unchangeable government that the parents are the presenters, providers and teachers of their children. Therefore God has commanded parents, and holds them responsible, and not the children at all, until they come to years of maturity. (I will see to this more minutely in the future.) Mr. Beecher says, secondly, I affirm—and here he appears himself again with his federal head (for it could not be from heaven, which I will shortly show), that the cases where it is employed, as in the baptism of whole households, are by no means conclusive (and that's yourself again), he says; and if there is no other basis than that, it is not safe to found it on the practice of the apostles in the baptism of Christian families, therefore I give it up. It is a greater thing rightly to divide the Word of God. It is right, as Paul said, to follow me as far as I follow Christ. He makes Christ the statute—not a Greek or Beecher—and any man that contradicts Christ's word, spirit, and nature, should be hunted like a fox on the mountains, and no man should give him credit, until he repents and comes back, like Peter, for if he persists he will be cast behind him, and it would not be right to fol-

low the disciples when they were forbidding the children to be brought to Christ, when Christ was much displeased with his disciples, and commanded the children to be brought, and the parents were accountable to obey the command. And he taught his ignorant disciples with a reproof they should never forget. Again, when the father brought his lunatic child to the disciples, to cast out the evil spirit, and they could not, and the father thought he would bring him to the head statute, Jesus, and he said there is nothing impossible to him that believeth. And he said, with tears, Lord, I believe, help thou my unbelief; and the devil, amenable to his master, departed. God's independent government has bound the parent to present the child, and not the child itself, and God could not hold his attribute of justice without organizing it so, but in wisdom, righteousness and truth, he has done it all.

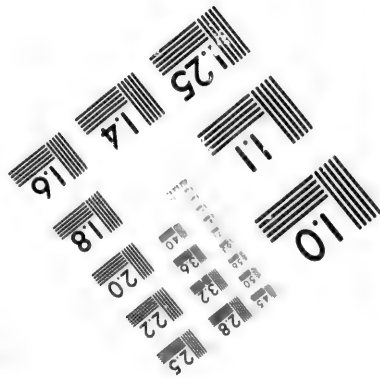
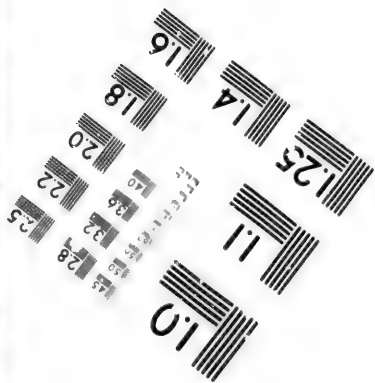
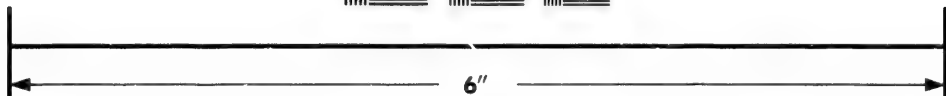
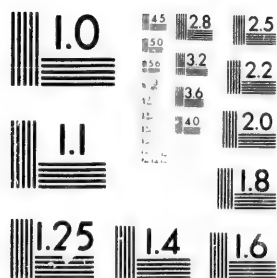
But I condemn you, sir, for denying the disciples when they are following Christ's example and commands in baptizing whole Christian households. I will only give you one example of following Christ, Acts 10. It would be wrong to follow Peter, I grant, when he said—verse 14—Not so, Lord, for I have never eaten anything that is common or unclean. The voice spake to him: What God hath cleansed, that call not thou common—v. 19. While Peter thought on the vision, the voice said unto him—Behold three men seek thee; arise, therefore, and get thee down, and go with them, doubting nothing. This is not a Greek's command—it is God's; and Peter confessed his ignorance, and acknowledged his teacher, and that God had showed him that he should not call any man common or unclean. God would not have the poor Gentile dog cast off, much less damn him for his ignorance. In verse 28, where Old and New Testament met, how God anointed Jesus of Nazareth with the Holy Ghost and with power, and the circumcised Jews were astonished, because that on the Gentiles was also poured out the gift of the Holy Ghost, and they heard them speak with tongues, and magnified God. Peter said, Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we. And here, for the first time, we Gentiles were taken up and got baptism. The sign in the Christian dispensation is equal rights with the Jews. And Jesus fulfilled his own prophecy. He had sheep to bring in of another fold, and them he must bring in, and make one fold and one shepherd. And on that day it was fulfilled. And here, sir, you are so blind that you have condemned Peter, the guiltless, for following Christ's

example and command to go, doubting nothing, for I have sent them. You, in your ignorance, condemn Peter for baptizing whole households. It was right to condemn Peter when he wanted the supremacy, and contradicted Christ, and savored of the things that be of men. But it seems to me you are in the same state that Peter was in at that time, correcting Christ's mistakes by your supremacy and better judgment; and if God is unchangeable, you may expect the same response, Get thee behind me, Satan; and if God strikes his match on you, you will soon go off in a flash. And here the whole hosts of aliens must charge Christ with the criminality. It must come against Christ (not Peter), the author of baptism, and the organizer of its subjects in whole households, and single individuals, when lawfulness and convenience suits; for God is not straitened nor a bigoted sovereign. To hear you talk, people would think I did not know, neither God nor the bible; and I have thought so many a time, when they would tell me to go home and read the bible. But that would be no use to me, unless they would give me their eyes to see the word "with" translated into "in," the Holy Spirit and fire. But in the sunlight, I never could read that out of my bible. But I must leave it with your better sight that can.

Again, Mr. Beecher asserts that baptism is not brought down as a substitute for circumcision. Here we see him in union with the old assertor; and I have touched on this before, and here is a resurrection of the same. I have read so much on both sides, that I am sick of their needless discussions, and I have compared them to cocks fighting and sparring with the strife or chaff of words. Christ gave his last commission to the end of the world, and Peter, a Jew, took us Gentiles up and gave us equal rights, and his word is clear and express on the subject, as it declares there is neither Jew nor Greek, circumcision nor uncircumcision, Scythian, bond or free, but Christ, the essential, is all in all; and this is sufficient to satisfy any man. But as I stand between both parties, yet not connected with any, yet I want to befriend you both, therefore I will give you the kernel, and that's the godhead. I ask, who organized and was the author of circumcision? how did he organize, in the foundation, its subjects? First, adults; Abraham believed God, and God commanded him to be circumcised; then God commanded Abraham to circumcise his ignorant, insensible babe; and he obeyed, and when circumcised, God approved and accepted the babe as well as his father. So Abraham did his duty, and God accepted him for



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obeying the command. God gave no command for the baby to obey, and it broke none when it got none. And thus is God the kernel of truth. Oh, how you love to make God a liar? Moses neglected the command of God, by not circumcising his child, and God gave him sharp reproof for neglecting his duty. God freed the baby, and still keeps it free, and how blind must those men be who reverse and overthrow the government of God, and justify the parents whom God condemns, and bring in the baby guilty whom God has freed. They will know by and by that it is not he whom man commendeth, but whom God commendeth, that is justified. John's parents obeyed God, and got John his name at his circumcision; and Jesus got his name by his parents presenting him, and that's God's truth, and you may deny him if you please, but John and Christ came and stood between the two dispensations; and when he done away with sacrifices himself, once for all (and that is true), and who organized baptism, was it John? no, but God, who gave him his commission, and made with water. St. John 1, v. 3. Here we see John did not commission himself, nor choose the mode of applying with water.

But some say, baptism came in the room of circumcision; and another objector says, no, you cannot prove it, and asks did Jesus lay it? And if Jesus said it, we have never heard it, and they may cavil their lifetime with the chaff of words, and never make a hair white or black in the case. And they will catch one another's words, and no doubt mis-word it. But to be short in the chaff of words, it came in the place of nothing, and what then is the kernel and substance of the Godhead, its author and organizer, without a man in the world to dictate to him, in either the old or new dispensations. When Christ came to John to be baptized, John wanted to exalt Christ's and dispense with his, but God corrected him; his duty was to use material to material, and I spiritual to spiritual—the inner man. And we find in the Old a circumcision made with hands, and a circumcision made without hands, when Christ cuts off sin from the the fore-skin of their hearts. And in the New, there is a baptism made with hands, which John witnesses. He got his commission to baptize with water and with hand. And there is no efficacy in either—in circumcision or baptism made with hands, but efficacy is with the acceptor, whose baptism is without hands. How many denominations are wanting to rob God of the efficacy, and reverse Christ's government, and attach the efficacy to their own hands, words and water. (Duty to obey belongs to man.) But



it is the devil, in whomsoever he is, to change, reverse, and overthrow the government of heaven, and to exalt themselves, and get fools to believe that their hands, words and water conveys the efficacy, which belongs to God alone. Oh, believe God, the efficacy is from him alone.

Men tell Mr. Beecher that he has knocked infant baptism from under his feet, and here he agrees with his cunning and sleight of hand, and gives no higher authority but himself, and says, I beg your pardon, I stand more firmly in my advocacy of it than I should if I held to those views. Is there no liberty for a Christian assembly to do anything that experience shows to be beneficial (yes, like all nature that proposes itself for its end, when it is beneficial, and can make gain by it.) If you ask me where is my text, (the highest authority is myself), I answer you I don't want a text. He says, show me a thing that is good, and I fall back on the liberty which is vouchsafed to every Christian, and which is set forth in the New Testament, and say, by this liberty I do it; there is my warrant, and there is my authority. And this is yourself first and last—your warrant and your authority. Why, sir, you appear to me to be an awful character. Here you have denied infant baptism, and say that God and the bible have no authority for their baptism. And yet—with your double tongue, two faces, and cloven feet, you practice it. Why, sir, you are beneath the statute of a man, let alone a Christian, much less a watchman on Zion's walls. He should not be on them to fill the trumpet with his poisonous care of himself, and his large self-importance. It was by clamor Christ was put to death, and betrayed by his own false brethren, who kiss him with fair words, and in their hearts betray him; and not a true witness against him; but ye have a usage at the feast to release one. Then the clamor begins, and the devil in them cries out, release Barabbas and destroy Jesus. And is it not so with many of those sleight of hand men, with their Indian rubber stretch, to make gain of godliness and serve the flesh. Mr. King has brought before us a new foundation for us to build on, that I have never heard of before, and says, But there cannot be found a better and stronger basis than that presented by Jacobi, Neander, and Beecher (it is true you will give Beecher and I the liberty of conscience to damn ourselves), for he will not take conscience from us, nor will he occupy conscience in the exercise of the talents given us in trust, nor will he bury it for us; but he will bring us to an account how we have occupied his talents and the gifts he so freely bestowed on us, and had not to

repent nor seek to get them; but our accountability to him that gave them, not at the law that king Nebuchadnezzar or Mr. King of Birmingham has set up. Mr. King says there cannot be found a better nor stronger basis than that presented by the triune three, Jacobi, Neander and Beecher; and the thousands and the tens of thousands coming up in the rear to bombard the heavenly Godhead, and dethrone him, and seize the inheritance. And here you appear in your blindness, in the light of the angel, the transformer, and it pleases him well to get you to savour of the things that be of men, and place these three before God, as you have done in your immersion theory, and the Godhead three second, for a cloak. And here these triune three come in front of the whole system, and like their father, the devil, they assert there is no bible authority for baptizing babes. It comes not from Christ (they assert), nor from the apostles, they further assert. We fancy that nature and experience command it, etc. So this great body's representatives tell us there is no bible authority for baptizing children. This is true in the sense that your godhead has organized by placing the baby to equal an adult in capacity and matured sense and judgment. I grant it has no authority in Old or New Testament, Christ, or his apostles; and here we agree. It was silent, is silent, and will be for evermore silent; for God's righteous justice and judgment cannot endure such an unreasonable demand of the baby. Why it is most inhuman, brutal, savage, and unreasonable, and devil-like. And now, I ask you, where you have bible authority for your immersion, from Christ and his apostles. But as you deny the Old Testament—(but I believe in a whole bible, an undivided God, in Old and New Testament, unchangeably the same in both)—but I will not press the old upon you; but tell me, from your standard of faith, where immersion is recorded, or wherever Christ used the words, or commissioned his disciples to use them in cases of baptizing. And get me where John and the disciples bear witness to God conveying his blessing through the words he used, and not through those he never used, and a mode opposite and contradicting his own, and God did not call on any to organize for him; so get me your proofs from the New Testament, and I will give you from another God and another government, organizing justice, righteousness, and equity, and truth, in his organizing. And here I say, I will have no half God at all, but a whole God, and a whole Bible, in both unchangeably the same. God would destroy his own attribute of justice if he had not organized children in family compacts and households; and

parents and children share equally in the sign in both dispensations, and equally accepted with God's word, Spirit, and nature; and so God commanded adult, believing Abraham—his infant babe is insensible and unconscious—and yet my God commanded his father to present it to God, and get the same sign. And God equally accepted the babe and his adult, believing father. If your Greek god had been there, he would have exposed God's ignorance and corrected his mistakes—for they must be enlightened and intelligent believers that we take into our churches. Here we see you deny the God of heaven's organizing, and are believers in the god of this world's better improved system. You don't believe in the God of Abraham, but I do. Again, God the unchangeable treats the families of Israel the same, and the parents are to catch the lamb, and keep the blood in the bason, and apply it to the door-posts, and God accepted the offering of the parents, and saved the lives of their children; while the other god would rather damn them, because they would not believe God for themselves; and here your god must deny my God for his ignorance. And sprinkling the blood by applying it to the door posts (in the New Testament, Christ's blood is sprinkled on the cross, see 1 Peter, chap. 1, verse 2), God saved their children's lives by their parents believing and obeying—not by the children's faith for obeying a command they never got.

As I have gone over this ground before, and as your god denies the Old Testament, I want to prove that my God is unchangeably the same in both. See Joel 2, 28: And it will come to pass afterwards that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, &c., and Peter, at the time of the prophecy's fulfilment, silenced the gain-sayers, such as you opposers of God in this day, by quoting the prophet. See Acts 2, v. 16—But this is that which was spoken by the prophet Joel, verse 17, And it will come to pass in the last days, saith God (not a Greek, who cannot bear the word pour), I will pour out of my spirit, etc. And God proves himself unchangeable, always the same, and said, I am God, and I change not; and here is God's honor and his own Jewish family first, for Jews from all the parts under heaven were there, and Peter was appointed, a Jew, to be God's witness, and as he belonged to the old he could witness for God laying and organizing the first foundation of his family compact. Peter knew Moses, Abraham and Paul were all true witnesses for God. Exodus 10: 9.—Moses, God's mouthpiece, said, we

will go with our young and with our old, with our sons and with our daughters, and our little ones, and flocks and herds. This is not Jacobi, the first great gun presented against the government of heaven. 1st, to Abraham; 2, to his seed of Christ's spiritual image; 3, to those born in his house (the ignorant baby eight days' old included—God would not forget its registry); 4, to all the families of the earth, who are called by his name, to the world's end. Christ and John, the statute and best example, to follow him as dear children, who told them their names were written in heaven. Christ never altered his Father's will, nor made it null or void, to this day, nor ever will. Sceptics and infidels may reject as they please, but it all goes for naught. Neander may blow away in his silver trumpet, to blow down the heavenly government walls. The third witness is Joel. Like the foregoing, their sons and daughters were one family compact, without a broken link in the chain of God's word, spirit and nature, in the old testament. Peter, being taught by God in both dispensations, comes to the climax and topstone of God's unchangeableness in the new, to you and to your children, family compact equally acceptable with God, but not with you, his enemy, who deny all the aforesaid scripture, and God's spirit and nature in them all. God would not destroy his attribute of justice, and overthrow his government, to command a babe to rise from the cradle and present itself, either getting the sign of the circumcision or baptism. The fact proves it is impossible, they must be presented by parents or others. Your Godhead system denies my Godhead for organizing family compact, to rejoice and sorrow as Israel, in family compact, rejoicing together long, long ago, and to this day the same have their joys and sorrows together.

Mr. Beecher comes forward in sympathy with the old father, who proves all his assertions, and says, I assert, first, that infant baptism is not commanded in the new testament (why, sir, God must give you new eyes to discern the things of the Spirit of God, for your old eyes cannot see God's organizing system, which is foolishness in your sight); and secondly, I affirm, as in the baptism of whole households, it is not safe to found it on the practice of the apostles, the case of christian families. Here Mr. King and his three great guns have denied both old and new testaments, and Christ where he commanded Peter to go and do his duty. Peter obeyed Christ and baptized Cornelius and his house. Here you condemn Peter for baptizing households, but Peter may tell you "it would be right for you to condemn me for doing it on the foundation of myself. Like you I assert

that I want no text (he is the end of the law), and by this high authority of myself I do it. If I had no higher authority than myself, I would deserve to be condemned. Oh, ye blind guides, ye must be wilfully blind, that ye will not see Christ commissioning me and commanding me; but I am no foundation, and your assertions is no foundation, that the upper God would endorse (but the lower god will accept his own complexion in his sons, doing their father's business), and God showed me my blindness, and commanded me, and my obedience proves I am built on the foundation of the apostles and prophets—the rock, Christ Jesus—on whom I rest, and retain my union with him by baptizing households. If I had not obeyed him, I could not be called his servant. So you blind gods cannot sustain your charge against Peter, but against Christ, his commissioner and commander. And the fact proves that Christ accepted his own organizing, and blessed us Gentiles. And here we see Christ is the author and acceptor of both these baptisms; and Jacobi, and Neander, and Beecher, and King, that deny the Lord that bought them, they will bring on themselves destruction. They say there is no bible authority for it—it came not from Christ nor his apostles—but we fancy that it's right, and we like it; and thus they leave us without any foundation to sustain us but fancy and taste; and I think it is only fancy with you that you have left us without a bible, or Christ, or an apostle, for an example of obedience. And I would answer you as Christ answered some of your class, long, long ago, who charged him with ignorance, that he did not know God, but that they knew God; and he answered them saying, if I would say I did not know God, I would be a liar, like unto you. If this qualifies you for heaven, I think you will have the highest seat there. Why it is another addition of satanic blindness. We are Abraham's seed, and God is our father, and it is you, Jesus, that hast a devil. Oh, think I have never given you one doctor or professor of my sentiment, to look to, or your soul's senses to believe one of them, and they cannot teach me God's word, spirit and nature, better than my father; to mould me down under his yoke of humility, to subdue my proud, stubborn heart, that God's grace and his anointing oil effects and naturally tends to be one with God's humble nature; and I believe all the college factories in the world could not give me one drop of oil to make me humble like my father. And I do think if they have any, they have none to spare, though they would require a double portion to keep them humble. And I believe they stand on more dangerous ground, the devil having

access to them to puff them up and catch them in his snare. I believe you may go through all the colleges in the world, and speak with more tongues than them all, and God's grace is sufficient to save them, when they count all things of their own acquirements but dung and dross when compared to the knowledge of Christ Jesus. God accepts of no words; no, he accepts of the spiritual exercises of the heart, worded or not worded. The spirit's language may be the heaving of the breast, and sighs, and glancing of the eye come quickly; and the spiritual, truthful groans of Israel were accepted in the Godhead's spiritual bank, and they were freed from the yoke of their wicked, unreasonable taskmasters. And this spiritual language to a spiritual God, the god of this world and his ministers would disdain and dishonor, for they have no credentials from the above spiritual God.

But surely satan must be well pleased with Mr. King, for bringing forth these three as a basis and foundation, and the tens of thousands of doctors and professors, and the most learned men in the world—surely we must believe all these mighty hosts assert, say, and affirm! (and by this they supplant our bible and overthrow the Godhead's government in organizing his own Israel by family compact, and households;) and to accomplish this Mr. King has brought forward in front of the battle Jacobi, Neander and Beecher, who assert that there is no bible authority, it came not from Christ or his disciples, and that we have no bible, no Christ, no apostles. Here they have left us without a foundation in the bible, and of necessity they have us trapped, for there is no other alternative but to swallow down their assertions in the place of our bible. I am afraid I could not swallow them, and they would stick in my throat and choke me, if they would not go down, and what then? Why, they would kill me, for my digestive powers would never pass them; so if I would swallow them there is no alternative but death for me. To save my life I think it is best to vomit and throw off such corrupted, stagnated bile from my senses, and breathe the free air of British bible charter. The first throw off is, I deny the New York translation with two lies on its forehead, and this fact proves to me you are not a believer in our God nor in our bible, but use it as the infidel told me, he read it to confound all he met, and get them to submit to his supremacy. How could I prevent thinking of this infidel when reading your New York version, where you have erased Jesus' word *baptize*, which he uttered with his own



lips, and put your Greek lexicon god's word, *immerse*, in its place, and then pass it on Christ and the simple ones that that was christian baptism. Oh, ye Greek gods, you are the mischief makers of the whole, and this is satanic cunning and snakeish twist, or as Ood words it, handling the word deceitfully. For the Greeks to say they are believers in God, who would believethem? God's marks are by their fruits; it is queer fruits to deny God's word, spirit and nature. When I think of the history on both sides of the question, and the history of 150 denominations, I am ready to wonder at the changeable, whimsical mind of man, so changeable, like the spider's airy web, with every breath it flies. I thought there was none that made a bible professor like the immersionists who were the body guards of the new testament, when all had forsaken it they kept it. But when I came to the Mormons I thought they made the highest professor of any and the blindest of any. They profess faith in Father, Son and Holy Ghost, and the conveying of the Holy Ghost by the laying on of hands, what few but themselves this day profess. They have bishops and deacons, they immerse, and attend the Lord's supper, as they call it, but they profess and say anything that suits. God in his word has told us of two tables, the one is the God of heaven's table, the other is the god of this world's table, named the table of devils. Satan would have them so blind as to believe that his table is the Lord's table, and put the Lord's table out of sight, and sow to the flesh, and lie in the bed of adultery, and whore, murder and steal, and leave it all on Christ, that he was the organizer of their christian system, and publish that they are his disciples, the later day saints. It is frightful to think he blinds the people so. God's word is truth,—darkness has covered the earth and gross darkness the minds of the people; also, trust not in man, nor in the arm of man, in whom there is no stay. Satan's nature is to upset the government of God, and all his ministers on whom he operates cannot trust nor believe God, but trust in their own superior knowledge they got from their parent, satan, to alter and amend the upper God's will. It is plainly seen in Mr. King, with his thousands of doctors and professors to overthrow the God of heaven, organizing his own families of his Israel and their households, in old and new testaments. Look before where I have given 7 proofs by God's command of parents offering their children to God and getting the sign and God's acceptance. The first foundation is Abraham and

his ignorant babe presented by his father (I believe the devil is bold enough to correct God's ignorance and to say that he should not get the sign ; the babe is ignorant, insensible and unconscious, and you should not allow him the sign until he should grow, and be intelligent, and understand the whys and wherefores, and be taught the nature of the sign.) And the devil, and his agents, and ministers also say, you should not give it, nor allow the father to give it, the sign, until it would become an adult believer like his adult believing father. What will God say to this but what he has said (without a word of mine)? Hear it from the crowned head of heaven: Who art thou that repliest against God? Has your lifetime been spent in pretences in serving me, when you were sapping the foundation of my sceptre and throne, and endeavoring to put the world and the devil's sceptre in my place? I will never let you into heaven, to take my seat and legislate for me in heaven, as you want to do here. Get thee down to hell where I put thee ; come, bring the chains and bind these unprofitable servants hand and foot, and cast them into outer darkness, where there is weeping, and wailing, and gnashing of teeth. Now reverse the command of God or break his chains.

2nd. God commands the parents to catch the lamb ; no command to children, they have none to obey ; and they can't break one when God never gave them any. God holds the parents, the presenters and actors, and not the finger of a babe to move in all the operation. And any man who would make such unjust and unreasonable demands of the babe, to go through the operation, is both blind and ignorant of God's government, and belongs to the synagogue of satan, and is an enemy of the God of heaven.

3rd. God approved of John's parents presenting their babe. God did not require him to tell his name (let alone a long experience). God gave his name to his mother, but she doubted ; he gave it to his father, and he wrote, his name is John ; and this is the unchangeable God's organizing, that infidels may reject at their peril.

4th. An angel by commission named Jesus before he was born, but an angel wouldn't be allowed to present him, to overthrow the government of heaven ; no, the parents are the lawful presenters.

5th. Peter got his name on the eighth day ; though it is not written that father or mother presented him, the fact of God's unchangeableness proves it. Jesus says their names are written in heaven, and I want no better proof than these two from the Godhead.

6th. Paul made his boasts he

was circumcised the eighth day, and God required this sign in the age of sacrifices. These six evidences of God organizing the families of Israel in household family order, without an angel to dictate, or a Greek to break his will and amend it for him, or myself approving or disapproving—all our assertions go for naught, the rock unshaken, unchangeably the same. Now I ask these gentlemen, and the thousands with them, have I nothing but fancy to support me in believing God gave the sign to babes by their parents offering them, and God accepted them according to his command and law? Now, you deny the upper God, and your lower God is keeping you living and feeding on fond conjectures, and savoring the things that be of men. You have given me another addition of the same; there cannot be found a better and stronger basis than Jacobi, Neander and Beecher. So you have denied the foundation of my God's government, and have presented to me a better and stronger basis to look at and adore them, and give our judgment and conscience to your god's many assertions. You openly deny the foundation of my God, his word, spirit and nature; so I openly deny your god's assertions, spirit and nature, whose lower light designs to cast the sunlight of heaven in the shade. Here we see it is folly for us to worship together when we do not worship the one God, nor build on the one foundation at all. Oh, what a blinder is satan to get you to believe his angel light extinguishes the truth and light of heaven in the old testament, which you and your system denies. As I'll have no half divided or changeable God, I come to witness for him, in the new testament unchangeably the same. In the aforesaid I have given you ten texts, chapter and verse, where God required the parents to get their children's names to be honored with his name, and through the channel of the parents' faith God has accepted both soul and body. God has enjoined on the parents to provide for their bodies, and their minds train in the nurture and admonition of the Lord; for if any provide not for his own, and especially those of his own house, he hath denied the faith, and is worse than an infidel. So you see that our God has done his duty in constructing our humanity to administer to the comfort of the weak and ignorant ones the best we know how. It must be devilism and double infidelity to damn them for their weakness and ignorance. How opposite is your God's nature to my God's nature. See his humility when he would make his apology to Jonah: Why

would you be offended with me for saving the thousands of ignorant creatures, who did not know their right hands from their left hands, parents and children. Though I did not commission you to preach repentance to them, yet it is my inherent nature, whether I worded it or not, when they should bear the fruits of penitent humility, I am bound to save them. Jonah, don't trouble yourself; no man will ever be able to fathom the vast immensity of my treasures, to be administered and disposed of by my own sovereign right of will, as I please. Oh, Jonah, beware of satan, for he will tempt you, and if you consent and concede to him he will bring you forth in his own nature, which is to damn all the weak, feeble and ignorant little ones, whom God is bound to save, for it is not the learned or mighty, who know more than God, such as Mr. King and his party, who damn God's babes for their ignorance and want of knowledge, which it was impossible for them to acquire. Again he overthrows the government of heaven for saving the babes in families and households through the channel of their parents' faith, and yet you tell us you are the only true believers and body guards of the new testament. Now to be plain (and I am charged with being too plain) and honest with you, I wouldn't believe a word you would say, you Greek and New York translators, who can twist and draw words to suit themselves (unless I knew it was true). How can you believe such awful contradictions against God's heavenly truths, when they are spiritual, and not a particle of flesh to corrupt them? To be honest and consistent, I would give you credit for denying the new testament as well as the old, when your triune three, plunge, dip and immerse, is not in either of them, and having your own, where you supplant baptism with your immersion. God will permit you to do so till the day of reckoning, by and by. As God is one, in both old and new testaments, I advise you to be honest and deny old and new, and keep to your own, where your god is recorded, your better foundation laid, as Mr. King said. The devil knows that by these learned sleight of hand men using the bible as a cloak, as they use Father, Son and Holy Ghost as a cloak for their triune three, plunge, dip and immerse, they can proselyte better, deceive, waylay and betray the simple ones. They then boast of the numbers on their manual better foundation. Oh, satan, this is you, whomsoever ye are in, to sink the foundation of God, and get all to come to your better organized foundation. I believe the foundation of the Lord standeth

sure, for it is not whom man commendeth but whom God commendeth. I think you will be awfully alarmed when you hear a greater King than you, sir, command the children to come from the east and west, and sit down with Abraham, Isaac and Jacob, and you yourselves cast out. For what? Because you have too much knowledge for God, in exalting yourself above him, in breaking his will and mending it again, your assumption to bind and loose him at your will, and lying to the simple ones to get them to believe that God was the organizer of your immersionist altar. What God never was, and he would not destroy himself and be like you, double-tongued, two-faced and changeable. But he is God, and he changes not; he denies your Greek professional gods, who know more than him. He had the old father there long enough, and he will not accept of one of his sons; they are the troublers of Israel; but he will accept of babes and children to sit with Abraham, the father of the family, equally acceptable by the great federal head of heaven, no matter what age they are. When they depend on God for their wisdom, righteousness, sanctification, and complete redemption, without altering a jot or tittle of their Father's will, their duty is to get strength and grace to go up to heavenly places and view the landscape of their heavenly inheritance, for dependent children are heirs (not lords nor gods, Greek doctors nor professors, who break his will and mend it to show their supremacy, at the same time saying they are believers). Now I want to show my readers a specimen of the whole man, Mr. King. On page 13—the answer of Peter, recorded in Acts 2: 38, remains for notice—so he quotes: Repent and be baptized, every one of you, for the remission of sins, for the promise is to you and to your children. He says, but what have infants to do with a command that begins with repent? Very true, sir, for Christ, the free gift of God, took original sin away, therefore they have none to repent of. The command is not for them, but they are included in the families and households that God gave the command to (but your god damns them for not repenting of sins they were never guilty of.) Again he says, of sins of which the babe never had. I am quite agreed; and if it has none, then sin is not the cause of its damnation. God has said, Your sins have separated you and your God; and babes having none there is no separation from God, they are all secure in the bosom of his promises and milk of his word. Again, he says, nowhere has the unbelieving, whether babe or adult, been

called to receive the free gift of the Holy Ghost. Here, by handling the word of God deceitfully, he has classed the babes with the adult unbelievers, and then in his ingenious cunning tries to get God to send them both overboard, for the unbelieving and abominable must go to hell. Thus according to your godhead government, the babes are included in the family of unbelievers, and must go to hell ; but the upper God includes them in the families and households of believers, and they get to heaven in one family compact, and would excite the neighbor's joy in finding the lost sheep, or lost son. Sir, why damn the babe with unbelieving, when it never got a command to believe ? Here you are unjust and devil-like, and your god damns the babe for inability and ignorance, that does not know its right hand from its left, and thus my God bestows double honor. Oh, how different are the two Godheads ! Again, he says, Children—but has no reference to babes—to denote descendants. Now, sir, don't you see you are a captive of satan, and he is getting you to display his snakeish twist. Tell the truth, did you not conceive to him and bring forth adults only. By you and your god you have dismissed the babes, but I believe God acknowledged descendants before they were adults. Your god would not, and two opposites never can be one. His assertion is, they are old enough to be called of God and the gospel ; so your god dismisses the babes, in opposition to my God, who bound himself to prefer and reveal himself to them. Why, sir, I was thinking the pope couldn't excel you in overthrowing the government of heaven, in binding and loosing God at your will, and the devil does not care about either of their extremes, only overthrow God's sceptre. This is his nature, and the nature of all his true born ones, and God tells them they are of their father, the devil, when they are doing his work ; and the fruits of his nature prove you are his child, not that I am against God calling and blessing them with gospel light, life and love, and leave hypocrisy with those of riper years ; and I am favorable to the children. Once when I was at a love feast in Ireland, a mother brought her child, who was about four years old. It was a blessed meeting, praying, praising and rejoicing, and sinners were converted and brought to God. This little child shared the joy with those of riper years, and the mother told me there was a sacred awe on the child long after. There God fed the babes, and fathers, and mothers, without exception, as a family of Israel. God would not let their humanity suffer, but



multiplied the loaves and fishes, and fed men, women and children; and this is my God forever and ever. I deny your god, opposite to my God forever and ever. After dismissing the babes he says: Children, it is true, in the sense in which Abraham, at the age of one hundred and twenty years, was the child of Tarah. Here you appear in your snakeish twist to teach me that there are no children to be called children till they become one hundred and twenty, like Abraham. Why, sir, your uncommon sense has destroyed your common sense. I am glad you have brought up Abraham, the father of the faithful, to me, but you would not hold up Abraham to exalt God's truth by him, such as that God required the adult believer to get the sign to Isaac, the babe, equally accepted with the heavenly Father in his family. By his organizing in family compact from that day he laid the foundation to this day, unchangeably the same, for he is God and changes not. Again he says, there is no command sustainable for infant baptism. Sure we settled that again and again that the babe got no command, and therefore they broke none. Blush, and be ashamed of your ignorance, to damn a child with an adult unbeliever, and to destroy the government of God in denying the baptism of households. Again he says, they are repudiated by Pedobaptists of repute. I must surely bow down to this great god of my own sentiment (he has got up in the world and filled with satan's proud wine), and I must bow to their supremacy. I deny all those milk and water men, with their India rubber stretch, who could conform to anything that pleases. One boy comes to one of them and says, I want to be sprinkled, and he sprinkles him; another comes and wants to be poured on, and he pours on him; a third boy comes and wants to be immersed, and he immerses him. Here we see such men are led more by the nose than by the understanding, who follow the usages of the day, and do not know which is right or wrong; but thank God they are not all of this stamp—we have men firm to the stroke and cemented to the rock of truth. Sir, I would be glad to give you all these sleight of hand men, for I think they suit you best; and I'll hold to the old foundation stone which God in Zion laid, Jesus Christ the chief corner stone, who has organized the household family compact, without you or I to dictate, arrange or help him. Also, the foundation of the mode, in word, act and deed, of God, whose lips pronounced the words, with water and with the Holy Ghost. You deny these words, and with satanic twist you tran-

substantiate *with* into *in*; and here by denying God you cannot be a believer at all. Again, he brings Dr. Hally to prop up his India rubber men, and indeed he would need a good dose of the doctor's medicine to make him throw off that wonderful amount of bile from his senses and get empty of his self-importance. He says, other thoughtful writers deny the right to apply the words of Peter to infants. Of this class we cite Dr. Whitby, who says, the words will not prove the right of infants to receive baptism. Dr. Limbroch said in his comments on this text, the apostles understood not infants but children. How wise these gods and goddesses are, to tell us now what the apostles understood eighteen hundred years ago,—that it was not infants he meant but children. Here we see the devil's genius in his sons to carry out their point and damn the infants for no other crime than their ignorance and inability. Children 8 or 9 years old, who have capacity and power to make a profession, go down and are immersed,—for their power and bodily exercise undergoing immersion your god will give them their passports into heaven! The infants you send all to damnation. Sir, I think the devil has put worse than snuff in your eyes. By the light of the angel, the transformer, you brought another host of your gods and goddesses, with their enticing words and sleight of hand men's wisdom, to overthrow the Government of God, in his unchangeable organizing of his family compact. In the old and new testament the parents are the presenters of their children in both dispensations. God, to preserve his sceptre and throne, in justice, righteousness and truth, could not do it any other way than he has done it. It would be unjust to order the babe in the cradle to go and weed in the garden with his brother eight or nine years old. This is like your unjust, unreasonable and devil-like system. You want to impose on us that it is the God of heaven's organizing, when it is the god of this world, with his lying deception. Here you bring a host of your gods to indorse its truth, and these the most learned men in the world, who can see and know everything in the word of God, and when they cannot see it no one else can see. To take our faith from the God of households and confirm it on you, who were omniscient and omnipresent with Peter eighteen hundred years ago, when you discerned the thoughts of Peter, when he meant children who were capable of believing, not infants. So we see your godhead's government still the same, that is damn the infant because it is ignorant and does not believe. Believing these omnipresent gods

to be greater than my household God, I must give up my God, whose sympathies are always for the feeble lambs, his flock, to keep them in one fold, with him their shepherd. Your god's superior wisdom calls on us all to bow down to your god, who binds and looses the God of heaven at will. As my heavenly Father has taught me I will explain it and its connection. It was the first day of the new christian dispensation when Peter uttered these words to the Jews from all parts under heaven. There were four characters in the old dispensation and four in the new. 1st. The promise is to you, adult believing Abraham; 2nd, to his seed, those born in his house (don't forget the house built on the foundation of God); 3rd, to those that were bought with money; and 4th, and the strangers which undergo and get this sign, to you is the land of Canaan given, typical of the spiritual and eternal one beyond the river. There are four from the old transferred to the new. 1st. The promise is to you, adult believers; 2nd, to your children (that is as plain as seed, and if children had not been named there would have been an awful cry with the Jews); 3rd, and to all that are afar off (that takes in us Gentiles); and 4th, and even as many as the Lord our God shall call. World-wide was his last commission, go into all the world and preach the gospel to every creature, and he that believeth my doctrine that I have taught and commanded you, without altering a word, jot or tittle. Remember, my disciples, not all that preach themselves to get wordly honor and glory in their better organized system, in opposition to mine. They are unbelievers; forbid them the ordinances, for baptism and my supper do not belong to the unbelievers. Therefore they that have the capacity and better judgment, and believe me not, they shall be damned. I'll save the babes, to prove I'm not an austere man, and maintain my attributes of justice, when they are not capable of acting. On this first christian day, Peter preached the Father and the Son, and the promises of the Holy Ghost. Acts 2 : 36.—Therefore let all the house of Israel know (don't forget), and let the house of Israel assuredly know that God hath made that same Jesus, whom you have crucified, both Lord and Christ. Here we see Peter did not spare these rebels and crucifiers of our Lord. There is not justice done to some to greet them with compliments and feed them with butter and honey, when we see they need something to take the bile and corruption from their senses, to save their lives. God gave efficacy to Peter's preaching and it brought conviction, and Peter

preached the same doctrine in the new as John and Christ taught in the old. When the Nevites proved their repentance by act and deed, God accepted them. No matter about the sound of word, the substance is in the facts and acts; and Christ said, if the mighty works had been done in Tyre and Sidon that have been in you, they would have repented long ago in sackcloth and ashes. Here we see the dispensation is changed by the organizing of the subjects in family compact, and the doctrines of repentance and faith in our Lord Jesus Christ for the remission of sins, and the Holy Ghost that is to lead us in truth and abide with us forever, like God, unchangeably the same. Here I defend God's word, spirit and nature, all in harmony with God's attributes of justice, righteousness and truth. The gods of this world are continually changing and breaking God's will, and organizing a better one for him, as he was ignorant and did not know how to draw one. The truth is, with us there is not a will made in any neighborhood, but satan is willing to supply some of them with a branch from the trunk of his tree of knowledge, to break and amend. He would destroy God's will, and his ministers, with nature are doing the same; and they being the learned men of the world, can see what we cannot see. I see not with your eyes, nor borrow from your moon-shine or angel's transforming light, but I borrow from the sunlight of heaven in the meridian noon-day of his glory, by act and deed the medium of his acceptance. First, the nobleman's son. When Jesus spake these words, thy son liveth, and the father believed the words that Jesus spake, and there were none of the family there with Jesus but the father, and Jesus did not require any but the father's faith. Second, the woman of Canaan presented her daughter and he accepted her through the channel of her mother's faith; and when he said, Oh, woman, great is thy faith, he did not require the daughter's faith. His unchangeable government (law clause) was met, glory to God for the sunbeams of his light and love. Third, the lunatic's son was presented by his father, and Jesus asked his father if he had the channel through which he conveys himself, and if he believed he was able to save his son. He said, Lord, I believe; help my unbelief. Here, by act and deed, he blessed the lunatic through the medium of his father's faith. You that see everything, why couldn't you see this? Tell the truth and lie no more, and say you don't see it; you must be near the blackness of darkness forever. Fourth. See

Mark 5:36. When the news reached the ruler of the synagogue that his daughter was dead, Jesus saw the father's faith failing, which shut up the channel of conveyance, and as soon as he heard the word spoken he saith unto the ruler of the synagogue, 'be not afraid, only believe. Here Jesus strengthened the father's faith and kept the channel of conveyance of life to his dead daughter open. God's law makes no demands on the daughter's faith, but his unchangeable law in both old and new testaments holds the parents responsible. The devil and his ministers deny God's government in family compact and household acceptance, and blessing them. I believe God's blessing on them is better than all the water on the earth or in the ocean, but they are all right for material uses. There is no water to be compared to his water, which brings us up to eternal life. In all the new testament, when God blessed one member of a household he rejoiced with all his house, and through all the family compact when one member rejoiced all the members rejoiced with him. These are the exact words Paul used to the jailor, believe on the Lord Jesus and thou shalt be saved, and thy house. Some of the Greeks cry out, Paul, stop; why are you so ignorant as to deceive him and his house? Paul, never expose your ignorance again by telling him that for believing God would save his house, for we know better, and they must individually believe to be saved. Paul may say, I can speak with more tongues than them all, but got that education bannered under the god of this world, and filled with satan's proud wine, and, like you, would drive all before me who would not bow down to my supremacy. The sage, the wit and critic are the same to this day, proving all things by their assertions, and the blinder has you as he had Paul when he got him to believe he lived in all good conscience toward God. God met me and swamped me down and took all the devil's proud wine out of me, and then put his yoke on me and taught me what the learning of the world could never give me. I got it from Jesus, who met me on the way, and I know family compact in the old and new, God unchangeably the same. Therefore, from such authority as the Godhead's centre, and on this basis I raise my voice and proclaim over the world, as I have done, believe on the Lord Jesus Christ and thou shalt be saved and thy house. He knew God's unchangeable organizing his family compact in both dispensations, and with holy boldness in the strength of the lion of Judah, in opposition to your lion, he proclaimed,

believe on the Lord Jesus Christ and thou shalt be saved, and thy house. You, Paul, who was especially called of God, and who had a knowledge of God in both dispensations, know it was when your parents presented you that you got the sign. You also know that you baptized believing individuals and you baptized whole households upon the parents' believing faith. Paul, you understood God assisted the midwives and preserved the ignorant babes in their hands, but the devil and his ministers wanted to overthrow the government and choke the babes to death. The successors of that same generation now damn the babes for ignorance and for not obeying a command they never got,—like father, like son, in both generations. Paul, stand on the rock where you got your commission (and I with you), and reiterate the unchangeable words, believe on the Lord Jesus Christ and thou shalt be saved, and thy house. I'll not be jealous of Mr. King, but let him boast of his better and stronger basis when he quotes Jacobi, Neander and Beecher. Oh, what a great foundation is this! I think he must be a blind man who would risk his eternal all on hay stubble and sand; but there is no use in saying a word, they got so much from the old parent stock that the Godhead, prophets, apostles, and all their records are but chaff when compared with the wheat that is in their assertions. From these come antichrists, who reject Christ and want his place; skeptics, with their high-mindedness, who jest and make light of all that is sacred; graduates, who become infidel ministers, who know more than God, and reject God altogether. My Lord, what wilt thou do with these men? The seventy that would not believe thee (thou never compromised, but let them go); you may dismiss these as thou dismissed the two lying prophets and apostles—cast them behind thee, with the false-faced kissing Judas and those of later date. They must all go, for there is no compromise with God, if the whole world should be damned. Let them come to his law clause, confess and forsake, and they are saved in a moment, for he has not to wait to gather strength to save the whole world; our denying his government and rejecting his law is our damnation. I hope these hay-stubble and sand-bank foundations will see their mistake and come to their senses, and beg God's pardon for preferring other gods before him. Then you will not be guilty of giving your assertions for God's, nor of deceiving the simple-hearted, and we will all bow down to the God of the families of Israel and the households of his



little ones. You will then get a commission, like Paul, and with expanded lungs proclaim in honor of your new commissioner, Jesus. Believe on the Lord Jesus Christ and thou shalt be saved, and thy house; and never dare alter one letter in God's servant's commission. I will stand side by side with Paul, and say,

On Christ, the solid rock I'll stand,  
All other men are sinking sand.

And I have no right to be ashamed of him and his teachings. It is sixty-five years since my heart was changed to love God and hate sin and vanity, which I delighted in before. I have been tempted that it was the excitement of the moment and the whims of passion. That may be so with others but it was not so with me. One fact settled it forever, the change was divine. I could excel in dancing, horse racing, and because I could excel in such chicanery it gave me great delight. Some time after I was converted there was to be a great race in our town, and I looked up and saw them starting at the post, and that moment my heart said, turn thou away my sight from viewing vanity. Not thinking of the change, I was surprised and said, is it possible that formerly I would run should I break my bones to see the display, and that now I have no desire or inclination for it at all? There was a branch of the Bible society formed in our town, and Mr. Aiten, a Presbyterian minister, of Stewartown, got me to spread the bibles and testaments all around. As I began to hold prayer meetings, I bought a new testament, and I think it was not out of my hands or pocket for three years, and I delighted in reading it at every opportunity. The time I once spent in vanity fair I now spent in reading and praying, and I was generally in the pursuit of doctrines. I always thought I had the pure spiritual truth when I got it from Jesus' lips. When my child was to be baptized I began to look at the various creeds, that the parents were to profess to believe and there was so much of self in them. I was partial to God and the bible, that he and his book were all-sufficient to lead us into all truth, and I believed it to be the best law book in the world, and the best creed book in the world, and the best prayer book in the world. Then I thought to be consistent with my faith I should honor God and the bible, and then I was led to inquire and ask God to teach me that I might understand the doctrines that Christ himself taught the disciples, and the disciples taught the world. I began with the fall of man, and death and con-

demnation on all in Adam's loins. I ask, do you believe that's true? Yes, I do. God finding out these death-stricken condemned pair—and the Godhead in sympathy and love agreed to repair a broken law by giving his Son, and the Son agreed to be the sacrifice in the sinner's stead, and the Holy Spirit to comfort him in his sufferings when clothed in our clay. When the council of the independent Godhead was proclaimed—that the free gift of God came upon all men to the justification of life—that moment God took away original sin and put life instead of death, justification in the place of condemnation. Here I see in the Son the unchangeable rock. My God is not an austere God, he freely bestowed it; and from the adult, to whom he has given capacity and talent to occupy, he reasonably requires repentance, and to confess their sins and forsake them; and thus is God's clause met. He believes, and is saved the same way the baby is, by the free gift of a Father's love, without the merit of repentance, faith and believing. God sees your truthful, spiritual sincerity, and freely bestows life for death, justification for condemnation. Is there any man in the world with common sense who could be offended with my God for accepting the babes, who neither sinned in Adam's loins nor mother's bosom. No father and mother with their sympathy and common humanity could charge their baby; they never commanded it to wash itself, or dress itself. Would God be more unjust than common humanity, and him filled with heavenly, divine, spiritual truthfulness, righteousness and justice? No, no. The opposite god is the god of this world, and he ministers with the wisdom of this world to overthrow the heavenly government. The child in his fallen nature must labor under the consequences of the fall while it lives, and when it sins—I found in my studies—then repentance comes in. The word of God proves it true, that it was not one offence in Adam but many offences of your own, to justification of life, through the channel of repentance and faith in Christ's atonement. Here we see the two doctrines Christ taught distinctly proved. He taught repentance to be brought to such perfection as to make restitution; leave thy gift at the altar, and go and be reconciled to thy neighbor; and when you have forgiven one another your trespasses, then your heavenly Lawgiver is bound to forgive your trespasses. If you will not restore the ill-gotten coin or property, or character you have defamed, injured and destroyed unjustly; if you have it in your power to be reconciled and will not, neither will your

heavenly Father forgive your trespasses. You see your sins are bound on you; and I may pardon you, and pray for you, and all the popes, bishops and ministers may do the same, but it is empty sound until God's law clause is met. You must get forgiveness from those you have sinned against, and all sin is against God; he settles their accounts freely, and we can never be crowned unless we are crowned lawfully, which we will not be human by laws of man's invention. Then the doctrine of growing in grace and in the knowledge of our Lord Jesus Christ (not the wisdom of this world, which comes to naught). And again, the doctrine of sanctification through the spirit and higher life of perfect love, Christ, in the 5th of Matthew, taught. When led and taught and resting on the rock Jesus, they are neither afraid of living or dying, time or eternity, though perfect love casts out slavish fear, and still sensible of our infirmities, we wish to cultivate a filial fear of offending the fine feeling and sweet intimacy of walking and agreeing with God's word, spirit, and nature; for two cannot walk together unless they be agreed; and when agreed, we have the support of him that supports both worlds, and hath made himself to us dependent ones wisdom, righteousness and sanctification, and complete redemption—glory to God in the highest!—and gain Christ, the resurrection and the life, who conquered death by dying!

Oh, this glorious doctrine, that crowns them all in heaven! And reviewing these doctrines, and himself, and from his own lips we hear it, I am the resurrection and the life, and has proved himself to be so, both to souls and bodies. How many of these souls have I seen rise from the prison-house of nature's night, and rise and praise a pardoning God. These 65 years, less or more, have I travailed in pain for their deliverance, and sown my tears, and then reap a harvest of joy to see them rise and shine in the light and life and love of God. These were the happy intervals of my life, and sometimes, in the balmy air of the south calm, and again at other times the penticostal breeze that filled the upper chamber, that filled the heart and made the tongue eloquent with truthful joy, and heard them say, I wish the Lord would take me now. This is the same love, and its nature produced the same effect.

Canon Farrar in a sermon sought to answer the question, "Are there few that be saved?" taking for his text Luke 13: 23. This passage, he remarked, gives us the very essence of the Lord's teaching respecting the present and the future. What is

the answer of divine wisdom to the question of the text? Is it some glaring deluge of fire and brimstone for billions of years? Is it that still in which the coarse toryism of the Puritan is at one with the coarse toryism of the Inquisition? No, it is refusal to answer; it is a strong warning to the questioner; it is a rebuke. There is not one word here about an irreversible doom of material torment. Jesus' answer was, Strive to enter in at the straight gate; deny the lust of the eye in its unlawful covetousness, cut off the lifted arm, the fist of wickedness. As vengeance is mine, leave me to pay, and I will save you the trouble. You may strive as you will but you cannot enter the straight gate with your fleshly corruptions on you. The gate is that straight that you cannot enter with one sin, but it is that wide that it will admit all who have been washed by an application of Christ's fountain, the water and the blood that flowed from Emanuel's side.

When my father used to take me into class meetings I could not say I loved God and hated sin, nor that I loved the dance, the ball and vain songs. I could not breathe their air; I was dumb until I got out among my companions. But when the water and the blood from Christ's fountain was applied to me through the channel of faith I was then converted and changed to love God and hate sin. I was born again, and then I breathed the air of the new kingdom, glory, glory, glory be to God and the Lamb for the fountain that washed me from the love of sin. Many a time I have wondered at the change, that I have have no disposition or desire for the things I once loved. I am now dead to them as if I had never lived in their enjoyment. It is all owing to God's changing me into his nature. I borrow these few verses of poetry:

How truthful is the word,  
And yet to faith how plain,  
Which Jesus uttered when on earth,  
You must be born again.

You must be born again!  
For so hath God decreed,  
No other refuge will suffice,  
'Tis life poor sinners need.

Ye must be born again!  
Or never enter heaven;  
'Tis only blood-washed ones are there,  
The ransomed and forgiven.

Our Lord answered other inquiring parties in the same manner. Our Lord tells us of a class who draw near with their

bodies and honor him with their lips, but their hearts are far away. He points out clearly how complimentary and indulgent they were to him. Oh what a compliment they honor him with. No doubt they think he should open the door for their marked attention and kind respect. After all their compliments and fair speeches, hear their sentence in verse 26—But he shall say I tell you I know you not; depart from me all ye workers of iniquity. In the new testament God shut the door of the ark on Noah and his family; and in the new testament the door is shut, and let all the world, Canon Farrar with all his coadjutors, open it if they can. In verse 28 he tells the employ of those fair speeched outsiders—There shall be weeping and wailing and gnashing of teeth when you shall see Abraham and Isaac and Jacob in the kingdom of God and you yourselves thrust out. I would here tell all antichrists, sceptics and infidels your die is cast, your doom is sealed, your sentence passed, you are thrust out of the kingdom. Reject Him who please at your peril. This is no think-so or say-so, conjecture or inference. I do pity these maddened brains whom satan has intoxicated with his proud wines. As a test of my affection I warn them, not with any assertion of mine but of the Lord, who spake as never man spake. See Jeremiah 14: 14,—Then the Lord said unto me the prophets prophecy lies (what a cloak to deceive), and I sent them not neither commanded them. Verse 15—Therefore, thus saith the Lord, concerning the prophecies in my name, and I sent them not, yet the sword and famine shall not be in this land. By sword and famine shall these prophets be consumed. These opposites know better and know so much better that they are going to make God a liar. They declare in opposition to God that the smoke of their torment will not ascend forever, but we trace this from the sons to the father, the old contradictor of God,—thou shalt not surely die. Oh, the old deceiving liar. But God is true, and every contradictor will know in the end they were the liars. See Ezekiel 32: 27.—And they shall not lie with the mighty that are fallen of the circumcised, which are gone down to hell with their weapons of war, for they would not be bannered under the Prince of Peace. Psalms 11: 6.—Upon the wicked he shall rain snares, and fire, and brimstone, and an horrible tempest, and this shall be the portion of their cup. I believe God would deceive no man. I think of Jesus leaving the realms of light, and laying down his royal robes of glory, and coming in love to us, enduring the darkest nights and bearing the blast of winter winds, and summer's suns, and burning sands,

to gather and save his wandering ones; and for thirty three years in travelling up and down to and fro. All this toil and labor to benefit and save us at his own expense. He never had a horse and carriage and did not even own an ass to sit upon, but he fulfilled the prophecy that the King of Kings was to come meek and lowly, sitting on an ass that was borrowed. In his humility and love he suffered himself to be buffeted and smitten, and his head mangled with thorns, his hands spiked, and his body speared. If the whole world would look and believe, God could save them, for Jesus says there is nothing impossible to him that believeth. The fore part of the Day of Pentecost was spent in preaching and the latter part in baptizing. Let all the world comply with God's law, confess and forsake, and ye shall find mercy. God will not force the will of anyone; so if we make the devil our choice God will say, go bring the chains, and bind them hand and foot and cast them into outer darkness. There shall be weeping and gnashing of teeth. Could we say the sentence was unjust after thirty-three years of toil, labor and suffering. The fountain is open to wash us and we would not have our stains taken away. Surely in justice we must say the damnation is just. If we are God's minister's we must preach both law and gospel and rightly divide his word of truth. The man that is one-sided and preaches only the law is but half a preacher, and those on the other side who preach all gospel are only half preachers. God's ministers must preach both law and gospel with their whole hearts, and speak, and spare not, and apply the law as God has appointed it. God's watchmen must shout and cry aloud stop, stop, before you sink upon the brink of everlasting woe. See Matthew 10: 28.—And fear not them that kill the body but are not able to kill the soul, but rather fear him who is able to kill both body and soul in hell. This is from Jesus' own lips, and I deny all the sceptics and infidels, prophets and apostles, who would deny Jesus' own words and commands. I prefer Jesus to Canon Farrar and all his alien armies. They are like the seventy disciples who left Jesus and would not walk with him, because they could not agree; but Jesus would not force them back. God has made his law that he will save you from your sins if you will lay them on him, and he will bear them away (an easy way to get rid of them.) Canon Farrar seems to dismiss all law that would alarm them with fear, but this shows the blinded one-sidedness. He says I would rather accept as reflecting on the mind of God the broad humanitarian charity, the keen and tender son's ability, than the



hard systems of heartless theologians. Others have said when reproved for their sins, God is merciful, he wouldn't send us to hell for our little sins. Here we see these two gospel sided parties who want no law at all. I think this is a system that satan in his satanic cunning and snakeish twist would organise, for I don't know how any nation or kingdom could be governed without laws. Satan has them reckless and verocious in their high-handed supremacy, striving to cloak and cover themselves with God and Christ, and carry on their deception. In the government of God he makes law the schoolmaster to bring us to Christ. Paul said to the maddened jailor about to commit suicide, believe on the Lord Jesus Christ and thou shalt be saved, and thy house. He believed, and he and his house were saved. I think my Lord's system is better than satan's calm, peaceful system, which never wants them to awake till the flames of hell awake them. John in the third chapter of Matthew calls them a generation of vipers; and again sounds the alarm, whose fan is in his hand, and he will truly purge the floor and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. Canon Farrar knows better, for he knows there is no unquenchable fire at all; so John must be a liar. See Acts 2: 23.—By the foreknowledge of God ye have taken and by wicked have crucified and slain. Verse 26.—That God hath made that same Jesus whom you have crucified, both Lord and Christ. Verse 37.—And when they heard that, they were pricked in their hearts, and cried, what shall we do. So we see it wants honest faithful men to expose the wicked hands and guilty hearts, and awake them up to cry, what shall we do. Satan and Canon Farrar would let them sleep on till they awake in the unquenchable fire, as John speaks of it. Again he appeals to his hearers if any of their friends were buried who were not religious, they dared consign them to unending anguish of burning torment and endless agony, a material hell of worm and flame, doomed to everlasting sin. Surely you do not mean that flesh and blood, or any material, can get into heaven or hell. When God shall call us from the tombs, by his almighty power and re-creating hand he will bring corruption to incorruption, never to live on material vegetable again. God has given us to know this much. I don't want to know any more, but I have faith to believe he will do all right; therefore I am content to die in ignorance respecting some things. I infer that there will be no quarreling there, the flesh with the spirit, for there is no flesh there. See Luke 20: 35, 36, and that will save me the

trouble of writing it. He confounds those inquirers who fancy they know far more than Christ,—and a specimen of the same we have here before us, who comes with his sympathies for humanity, flesh and satan, without a law from the government of God to rest on. How could they consign their friends to fire and flame without hope or religion. Here we see him no higher than the corruptible passions of fallen humanity. I think satan wants no better preaching than this to exalt all earthly death-stricken material above all that is of God. This is the bank of heaven law clause of salvation and entering into heaven,—Look unto me, all ye ends of the earth, and be ye saved; behold the water and the blood, the Lamb of God's fountain open on the cross of Calvary. It cleanses the heart that believes from all sin, and doubt not they are all forgiven for Jesus' sake. All the devils in hell and all their ministers on earth could not devise such a solid, suitable, lawful, righteous and convenient form as one look of faith in the water and the blood. Glory be to God for Jesus, the truth, the life and the way. Dr. Farrar says after death they get a reprieve and get purified, but he does not tell us what process of purging they must go through, whether it takes ten, fifteen or twenty years to obtain their freedom. Here he is on conjecture, think-so and say-so, and if the light that is in us be darkness, surely it must be the transforming angel's light that would get us to believe that a sinner dying in his sins will be cleansed without Christ's water and blood, and get to heaven. I don't believe it, and I'll give him more than my word. Isaiah 66: 24,—And they shall go forth and look upon the carcasses of the men who transgressed against me, for their worms shall not die, neither shall their fire be quenched, and they shall be an abomination and abhorring unto all flesh. How opposite the nature of these two gods. See Ezekiel 18: 4.—Behold, all souls are mine, as the souls of the father so also the souls of the sons are mine; and the soul that sinneth it shall die. In olden times the old father contradicted God and said, thou shalt not surely die, and the sons in their father's nature say the same in substance,—a flat contradiction to God. Canon Farrar says he is a believer in God, but his speech betrays him. Now if God be God let us serve him, or let us join and believe Canon Farrar, who has not a hair's breadth of truth to support him in saying that they who die in their sins will get to heaven. It seems to me that the son as well as the old father wants to overthrow the government of heaven and they

would form a new government, without a law. Canon Farrar, thou art the man, and out of thine own mouth will I judge thee. You say, "We should calmly and deliberately erase from our English bible the three words damnation, hell and everlasting. I say unflinchingly, I say, claiming the first right to speak with the authority of knowledge; I say with the calmest and most unflinching sense of responsibility; I say, standing here in the sight of God and of my Saviour and of angels, that not one of these three words ought to stand any longer in our English bible; but being in our present acceptance of them simply mistranslations, they unquestionably will not stand in the revised edition if the revisors understand their duty." How wise you are! I must say after reading sketches of Canon Farrar's two sermons, I could not help thinking he had entered the wrong college to serve Christ, his cause or his kingdom. I would rather have the grammar God taught Isaiah to say, Lord I will praise thee, for though thou wast angry with me thine anger is turned away, and thou comfortest me; or the grammar God taught David when he took him out of the horrible pit and put a new song in his mouth, even praises unto God. David's grammar when he belonged to the world, the flesh and the devil, the enemies of God, was crying in the pit of sin, and doubt and fear; but the God of heaven's grammar took him out of the miry clay of selfish corruption and put him on the solid rock, and gave him a new song, even praises unto God. Oh, David, you are well rid of your grammar, sinking in the devil's dust, and well rid of the old, dead languages. The devil's own son, with his father's nature in him, a mischief-maker, a bad, proud grammar school his father had him in. Jesus thought he would take him out of the devil's grammar and put him in his, and commanded the devils to come out of him, and clothed him in his right mind, and set him at his feet. See how soon he took the devil's proud wine out of him, and then he gave him his grammar, go and tell your friends and neighbors what great things the Lord has done for you. Jesus soon made him a minister without sending him to college to fit him for God's work. Oh how the world, the flesh and the devil would like to have God indebted to them for fitting out and qualifying ministers for him. If one of God's babes would say a word in love for their souls against their flesh lust lovers the opposition would cry, do you hear what these ignorant babes say? Stop them; they are not fit to speak

in this enlightened age of the nineteenth century; so away with them, yea and their master who would allow them to greet our fine ears. So it was with these fleshly parties when they came to see Jesus, the Prince of Peace, and saw their swine departed, they ordered him to depart. He gave them their free will, and he would not take it from them by forcing himself on them, but went his way, and left them to answer for his kind visit in the day of reckoning. He wanted to spread peace and happiness in their country and their hearts, but they would not let him, their fleshly corrupt appetites would rather have the lowest of the brutal tribes, the swine, and devils in their land than the Prince of Peace in their coasts. Canon Farrar wants Jesus' word, spirit and nature, and his laws of justice, righteousness and truth, to be overthrown, and he says that these three words should be erased from our English bible, damnation, hell and everlasting. Some people ordered Jesus out of their coasts, and of later date these three words of Jesus must be erased from our English bible. He further says that they will not stand in the revised version of the bible if the revisors understand their duty. Here he presumes to have got more knowledge than all the prophets, apostles and translators, and even Jesus is a fool when compared to him. Here we see the devil in humanity and pope's supremacy belonging to all classes opposed to Christ. As I stand a witness for God, I call Jesus to witness for himself. See Matthew 5: 22.—And shall say, thou fool, shall be in danger of hell fire. Verse 29.—It is better that one of thy members should perish, and not thy whole body be cast into hell. Mark uses Jesus' own words,—If thy hand offend thee, cut it off, rather than go into hell, into the fire that never shall be quenched. Verse 24.—Where their worm dieth not, and the fire is not quenched. Verse 45.—And if thy foot offend thee cut it off, for it is better thus to enter into life than having two feet to be cast into hell, into the fire that never shall be quenched. Verse 46.—Where their worm dieth not, and the fire is not quenched. Verse 47.—And if thine eye offend thee pluck it out, for it is better to enter into the kingdom of God with one eye than having two eyes to be cast into hell's fire. Verse 48.—Where their worm dieth not, and the fire is not quenched. Luke 12: 5.—But I'll forewarn you whom ye shall fear; fear him who after he has killed has power to cast into hell, yea, I say unto you, fear him. If we will not give a look

to get to heaven we justly deserve to go where the worm dieth not and the fire is not quenched. Matthew 25 : 30.—And cast the unprofitable servant into outer darkness, where there shall be weeping and gnashing of teeth. Verse 33.—And he will set the sheep on his right hand and the goats on his left. Verse 46. And these shall go away into everlasting punishment, but the righteous into life eternal. This is faithful warning from the God of heaven, who commands earth, heaven and hell. Canon Farrar has entered into a contest against God, the author of the above, which he denies. Jesus has said he would deny before his Father and the holy angels any who denied him. Now, sir, you said when you were making your assertions you were standing before God, and in the presence of your Saviour and the holy angels you unflinchingly said from your superior knowledge that these words damnation, hell and everlasting punishment should stand in our English bibles no longer. I have given you from Jesus' own lips the words hell and everlasting punishment, and I will now give you the word damnation from his own lips against the Pharisees with their proud boasting. But you know better. Sir, you don't see yourself as others see you. Jesus pronounced this word on a class of proud boasters who shut up the kingdom of heaven and would neither go in themselves nor let others go in. See Matthew 23 : 13.—They will not allow any to go in but through their self-righteousness, like themselves, to boast of alms, deeds and good works. I would warn Farrar to beware of Him who can send him to worms and the fire that never shall be quenched. Matthew 35 : 14.—Woe unto you, Scribes and Pharisees, hypocrites, for ye devour widows' houses, and for pretence make long prayers ; therefore ye shall receive the greater damnation. These words were spoken and applied to the characters by his own lips. Sir, you have denied the words and their author, and Christ has passed your sentence. If you could prove Christ a tyrant then you would gain the palm of victory. I think still, sir, that you got into the wrong college.

A Church of England minister once wanted me to go over to them, and he offered to pay all my expenses through college, and get me ordained by the bishop ; he thought I would be a very successful minister in their church. I thanked him from my heart for offering to bestow such expense on me, and I revere his memory still. He told me I would receive the Holy Ghost by the laying on of hands of the bishop. My mind shrank back at that, but I said nothing. I found out I had the Spirit of

God, and he gave it to me for asking. I did as much work as the rector; I held three meetings on the Sabbath, and read the scripture daily, and studied them; I held two meetings on week evenings. I would doubt my existence sooner than doubt that this was not the Spirit of God in me, for my old heart would not bear such fruit. Sometimes I would hear of the rector spending his time at parties, but I spent mine in the fields and in evening prayer. I never got a cent for upwards of twenty years—I did not require it as the Lord had placed me in easy circumstances. I would rather catch the noon-day smile of my reconciled Father than share the spoils with the gay and profane, a dupe to flesh and satan. If I believed that bishops hands commanded and conveyed the Spirit to whom they would, I would recommend Dr. Farrar to get the efficacy, but being doubtful I recommend him to Jesus, who gave it to me freely, and will give it to him free. So look to Jesus, for he is the fountain of endless life for all who touch him by faith. He says, "there is nothing impossible to him that believeth," and from the same lips, "he that believeth not shall be damned." It is a great pity that such a fine man as Canon Farrar would attempt to destroy the word of God, and attempt to overthrow the government of heaven; but he may as well attempt to overthrow the government of London, a small spot yet the metropolis of the world, as to think he could legislate for God in either earth, hell or heaven. Oh, thou Son of light and righteousness, meet him on the way as thou didst Saul of Tarsus, and scale his fleshly eyes with repenting tears and godly sorrow; and, O Lord, touch him again and let the corruptible scales fall off that he may see the Son in his splendor, and fill him with the Holy Ghost as thou didst Paul; send him forth a leader and an officer in the army of the living God, is my prayer for Canon Farrar. Amen and amen. I thought I was done with my mistaken friend Canon Farrar, but taking up a paper and reading the close of his second sermon, although I had read it before, I discovered him in a different view than before. Speaking of suffering millions and billions in scorching fire, he makes an appeal, "did you ever believe that one you ever loved should suffer eternal fire?" Then in his supremacy he displays himself, "I say God forbid. I fling from me with abhorrence such a creed as that. Let every Pharisee gnash his teeth if he will, let every dogmatist anathematize, but that I cannot and do not believe; scripture will not let me; my conscience, my reason, my faith in Christ, the voice of the spirit within my soul, will not let me;



God will not let me." Why, sir, one would think by your talk you were bound in chains, bound down without the right of private judgment and free will to choose for yourself. You are not in heaven or hell, where necessity would bind you; you are in the land of probation, where God gives you free will to choose or reject. You say, I fling from me with abhorrence such a creed. Ah, sir, you don't know yourself nor God's government, nor how and where he has placed you. Oh, what a blinder and liar is satan! He begets and brings up his children in his own nature, to lie and deceive. I want to deal honestly with you, and bring to light six lies, and the devil has blinded you so that you cannot see them. 1. You say scripture will not let you. 2. Conscience will not let you. 3. Your reason will not let you. 4. His faith in Christ will not let him (what blindness, and him denying Christ to his face in broad daylight.) 5. The voice of the spirit within your soul will not let you. Why, sir, the God-head must be divided or changeable if you be true, but we cannot believe a word from such a blind man. 6. God will not let you. I would just say as Peter said to Annias, How hath satan filled thy heart to lie against the Holy Ghost. Its with you to prove that God took your free will from you or occupied your talents for you. I deny it. I deny the charge you bring against my Lord, for he never took your free will from you nor your talents to occupy for you, for this would free you and bring God guilty. Every contradictor of God's word, spirit and nature will know in the end. God will not deceive you; he warns us and teaches us how to live, not to fear any man but fear God and work righteousness. No one can charge God that he did not teach them to die right. I witness for my Lord that he is clear of the blood of all men, and in the final judgment he will be clear. In Matthew 25th we see revealed by God the two characters and his sentence to each of them; and this plain figure my Lord teaches, for he was a plain preacher—the sheep and the goats. Why, the fool need not err if he gives it a thought. He says he will divide the sheep from the goats, and he will put the sheep on his right hand and the goats on the left; and he will say, come ye blessed of my Father, inherit the kingdom; and to the goats he will say, depart from me, ye cursed, into everlasting fire prepared for the devil and his angels. Verse 46.—And these shall go away into everlasting punishment, but the righteous into life eternal. Probation being ended, there will never be there as it is here, behold the Lamb of God that taketh away the sins of the world, and there they will never hear of

the water and blood to cleanse a spot or take a crimson stain away. That would reverse the Judge's sentence and make himself a liar, and that's what the devil and his agents would do to overthrow the sceptre of spirituality. But the Judge's sentence is passed, there is no passing nor repassing, the filthy shall be filthy still, and the unholy shall be unholy still. Here we see the evidence of Abraham, and of the rich man in hell, whose evidence was, I'm tormented in this flame. Abraham cuts off all hope the same as the Judge's sentence does. God will prove himself true and all men liars. The sentence is everlasting punishment, the righteous into life eternal. Now, Canon Farrar, confess and tell on the devil, and of your connivings with him, and drink no more of his proud wine,—confess and forsake and ye shall find mercy, and now in the time of probation you may prove God is true and find him your Saviour after all.

Another one of the same appeared in the *St. John Globe*, January 2nd, 1878. Mr. Beecher has come out in the noon-day glory and denies eternal punishment. I heard a few years ago of a Methodist missionary minister spreading his colors to make God a liar, that there is no eternal punishment. When I was a boy I was my father's shepherd, a stripling, 70 years ago. I have chased the dogs, these unlawful intruders, from the peaceful sheep in their pasture. I have actually thrown stones at them, and have seen them run and leave the field. I am indeed as willing this day to give these goslings a blow on the head. There is no power in man's words or in the world, but let Jesus put the power in them and he will soon scatter their maddened brains out on the plains. Oh, fear him who hath power to cast soul and body into hell, without asking your leave. See Luke 3 : 17.—He will gather the wheat into the garner, but the chaff he will burn with unquenchable fire. Romans 3 : 8.—Let us do evil that good may come, whose damnation is just. Matthew 23 : 15.—Woe unto you who compass sea and land to make one proselyte, and when he is made ye make him two-fold more the child of hell than yourselves. It seems that Mr. Beecher disbelieves one of the fundamental principles of christianity, for he is reported to have said, If you tell me they are gone to hell then I swear by the Lord Jesus Christ, whom I have sworn to worship forever, that you will make an infidel of me. The doctrine that God has been for thousands of years populating the earth with human beings, during a period three-fourths of which was not illuminated by an altar or a church, and in places where a vast population are yet without that light, is to transform the

Almighty into a monster more hideous than satan himself; and I swear by all that is sacred that I will never worship satan, though he should appear dressed in royal robes and seated on the throne of Jehovah. The doctrine is too horrible, I cannot believe it, I won't. You say if we tell you that they are gone to hell you will swear that we have made an infidel of you. Oh, sir, don't swear that lie on the people, for you know well it was your own free will, your consent conceiving, that made you an infidel. Your god would have you learn the science before you go to look up, and swear and curse God forever for not warning you faithfully. From the beginning of Genesis to the end of Revelations it is shown that no one can charge God with their damnation, but rather themselves for not giving a look of faith to Jesus, the water and the blood, which would cleanse them in a minute. There are some hearts so hardened and blinded by sin that it will require them to wrestle, and persevere, and pray with violence should it be with scalded eyes and broken hearts, without eating or drinking; but to patient faith the prize is sure, and victory is yours. I believe that doctrine, sir, and I deny the charge of making you an infidel, and I deny that other lie you tell on me for supporting that doctrine, that I transformed the Almighty into a monster more hideous than satan himself. I deny the charge; my God is perfect and independent, complete in all his attributes and laws of justice, righteousness and truth. Again he says, the doctrine is too horrible, I cannot believe it, I won't. Here you prove God has given you free will, and you exercise it by refusing. God will say to you, as you told me you would not believe my doctrine, I'll tell you as firm as you told me, he that believeth not shall be damned, and recollect it is your Judge has passed your sentence and never say I deceived you. God is your friend when he wants you to cut off the hand and the fleshly covetous eye that would keep you back from heaven rather than feed and fatten you up as goats for the slaughter. God's subjects could not be happy in hell, and the devil's subjects could not be happy in heaven, for they could not chant a note to the blood that cleansed them when it was not true, and they could not chant a lie there. I'm tormented in this flame is their vital breath and native air below. God says he that hath joined himself to a harlot is one with a harlot, and he that hath joined himself to an idol is one with an idol, and he that hath joined to a pack of robbers is one with the robbers. This is God's word of truth, and the man that denies it must be a liar. See Revelation 20: 10.—And the devil that deceived them was

cast into the lake of fire and brimstone where the beast and the false prophets are and shall be tormented day and night for ever and ever. It is better to want all earthly possessions and enjoyments than go into hell fire, where the worm dieth not and the fire is not quenched. This is not Canon Farrar, nor Mr. Beecher, nor myself, so its with them now to call Christ a liar, but I intend to witness for him. See Acts 10 : 42.—And he commanded us to preach unto the people and to testify that it is he which was ordained of God to be the Judge of the quick and the dead. Revelations 20 : 14.—And death and hell were cast into the lake of fire. Verse 15.—And whosoever was not written in the Book of Life was cast into the lake of fire. So meet your Judge at your peril. As you have come out so bold and joined the alien armies I wish you to come to the battle field and meet the lion of the tribe of Judah, and I'll stand his witness for I am not ashamed of my Lord's independent government, in his wisdom, righteousness, justice and truth. May God save you from yourselves and from satan, the liar and blinder, is the worst John Collins wishes you.

I never give myself much thought about these elections, for the divine law has been my chief studies day and night, and I thank God for his spiritual enlightenment. When I heard of our new Governor from Scotland, the birth place of my forefathers, my heart felt inclined to greet him with welcome, and I hope he comes born of birth divine, reflecting his Father's image of truth and righteousness. I presume we all greet with welcome his Lady was it but that she was a daughter of Queen Viotoria. I was glad to hear of her first husband being humble and teaching his children obedience and humility, and the second husband is humble. I am acquainted with him, and many a time he has clipt the wings of my vain, ambitious aspiring. I have been acquainted with many widows who have refreshed my own spirit when they told me of their husbands' timely supplies in times of peril and trial, and how their sweet caresses raised them above all they felt or feared. I love to hear my God exalted, and like Paul respect the widows that are widows indeed. Paul and John Knox often reflect on my memory, their truthfulness and firmness, they never appeared two faced, they could trust God with soul and body in time and eternity. God would have saved Sodom if there had been ten righteous, fervent, spiritual prayers such as these. Jesus proved it when he answered the humble breathing of the centurion for his servant, and healed him; and the centurion's daughter;

and he, seeing his faith, healed the impotent man let down in a basket; and he answered the nobleman's prayer for his child; and the father's faith and fervent prayer for his lunatic son; and he answered the prayer of the ruler of the synagogue, and restored the dead daughter alive to her father and mother. It was not the fervent prayers of the dead daughter, but the prayers of the parents. I feel delighted by God's easy, simple and convenient way to get to heaven by a look or simple touch of faith. Satan may tell you that your sins are crimson with debauchery, crime, murder and blasphemy, are too great for God to pardon, but the magnitude of a man's sins will not damn him, it is his unbelief. God has said, he that believeth not on the Lord Jesus Christ, and in the fountain, the water and the blood, shall be damned. I love to review the unchangeableness of my God in both old and new testaments to all his humble, believing, dependent ones. The 20th chapter of Acts is the standard of all true ministers preaching the doctrine of Jesus Christ. Listen to Paul shining in the likeness of him that begat him,—I covet no man's silver, nor gold, nor pearls, and I don't count my life dear to myself, so that I might finish my course in bringing sinners to God, and be clear of the blood of all men. His renewal and change is sufficient to convince all the infidels in the world that God converts sinners. See verse 29.—For I know this, after my diverting shall grievous wolves enter in among you, not sparing the flock, and speaking perverse things to draw disciples after them. These opposite wolves cannot belong to Christ nor Paul, nor members of his church. I must infer that these flesh feeders and soul starvers could not live in heaven, for they have no appetite for the life-giving air that's breathed there; therefore they would die for want of air, which is a fact in every-day history with our common humanity. To think of God spreading his table with all the rich provisions of life on it, and we will not reach out the hand of faith and lay hold of him when he says, I am thy salvation. Faith says, yes, Jesus, I take thee my Saviour, my all-sufficient Saviour, thou art able to save me; I do believe thy fountain, the water and the blood, can wash my crimson and my scarlet stains away, I do believe, I will believe. God says, let satan and his cunning sly reverse my sentence if he can, and all his earthly ministers plank the river and overthrow my government, and take my position—if they can. Oh, how hell is being populated by believing the god of this world and his earthly ministers. Can you not believe in God's all-sufficient strength, he requires no strength of you. God guides

us all right ; first seek the kingdom of heaven and its righteousness, and all the things belonging to the body will be added and kept right. We have to contend for the faith of our Lord Jesus Christ, and I contend for the Godhead and our faith in his word, spirit and nature. I review God's unchangeableness in both dispensations. I will begin with Adam and Eve, both condemned and death-stricken, and by disobedience they were separated from God. The triune three agreed to save our ruined race, and the Father gave his Son to be a sacrifice in the sinners' stead, and the Son agreed to do his Father's will. The Father appointed him a sprinkler of many nations, and proclaimed to the whole human family in Adam's loins that he gave his Son to come upon all men to justification of life, and that moment original sin was taken away and life restored. Therefore the babe is not indebted to any man for its life and justification but the Father and the Son's free bestowment on them, without faith or repentance to convey it through. The child has still a fallen nature, and subject to fall again and again, when he must come by faith and repentance in this same Justifier.\* Jesus sees their sincerity and truthfulness, and bestows his merited grace and justifies them freely. It was enough to know that God was the author of all the sacrifices and their modes of operation. Christ, the tree of life and knowledge, gives a weak old babe like me quite enough to satisfy me. I want to witness for him again in riper years, when John and Christ stood between the two dispensations. He ended circumcision and all sacrifices by himself once for all, and for evermore, and he, not John, introduced baptism upon their faith believing the kingdom of heaven is at hand. After finishing his work, and he had risen from the dead, and when he was about to leave them, he lifted up his hands and baptized and blessed them, and renewed their commissions to go and teach and baptize all nations in the name of the Father, Son and Holy Ghost. Here I see an essential of all baptism is the name of the Godhead exalted. A lying prophet told Adam that an angel told him to bring him back, and he believed the lying prophet and ate and drank with him. He lost his life for believing a lying prophet and disobeying God's commands. He should have told the prophet, God's command is not to eat nor drink, and therefore I'll not believe any prophet or angel ; God must come and make his own commands null and void. I in like manner would say to all false prophets and ministers who attempt to alter God's mode. Peter, a Jew, was appointed by God to organize the first christian church in the



world. Peter got corrections several times from his loving master, and being taught of God he became acquainted with the four characters in the Jewish dispensation. 1. To adult believers; 2. To your children; 3. To those that are afar off; 4. To as many as the Lord our God shall call in his word. Look unto me, all ye ends of the earth, and be ye saved, for there is none else can save but me. You may use the finest words in your churches, and go through all the rounds of duty, fasting, praying and preaching with the tongues of men, but that will not save you. Glory, glory to God and the Lamb for such a system which finite man could never conceive. The devil makes little now of the illiterate and uneducated as he did with Peter and Jesus. A Greek linguist asked me if I was an original Greek scholar. I confessed my ignorance, and he asked me how I could define the doctrine when I didn't know the language. Then I wanted to show him my training school, and exalt it above his five or six years college. The devil cannot snare me in my college. If the Godhead is sufficient to lead me into all truth, I need not want to look for a superior college. I believe it is all-sufficient to lead me to heaven by a simple look or touch of faith. Long ago I used to visit many of my Immersionist friends, and I used to wonder how the boys and girls could quote the word *baptizo* in the Greek, to sink down and cover over, and hosts of professors support and maintain the truth of the word. Hearing such statements as these I confess I was in a dilemma. I was acquainted with a Mr. Robinson in the city and I spent several evenings with him. If any man could catch me it was him, whose family I had known at home in the north of Ireland, and whom I still revere with due respect. He gave me some hints, and invited me to, his immersion, baptism he called it. I thought the two words meant the same thing, till I saw the New York translation; then I saw they dismissed the word baptize and put immersion in its place. Here I suspected satanic cunning and snakeish twist for if baptism is baptism why alter a jot of it. I went to witness what I never witnessed before. I saw Mr. Robinson walk into the water with the candidate, and they sang, and prayed, and exhorted, but still the candidate was not immersed. Then I saw, after the candidate had made his profession of faith that immersion was the right mode of baptism, I plunge, dip and immerse you in the name of the Father, Son and Holy Spirit, and raised him up. I saw the candidate walk in himself, and

be immersed, and walk out again; and I bear witness that this is the act of the candidate, and not of the baptizer. The moment I heard plunge, dip and immerse, it flashed on my memory that these were not the words John used in the act of baptizing. I asked the linguist if there was any other mode of baptism beside sunk down and covered over. He said, none, sir. I thank my heavenly Father for teaching me and saving me from denying his government. John tells us three times, I baptize with water, and that Christ's baptism is the same mode, with the Holy Ghost and with fire. John acted and preached as his teacher commanded, and all John's witnesses harmonized in truth. John 1:33.—And I knew him not but that he sent me to baptize (the commission) with water (the mode.) The same said unto me, on whom thou shalt see the Spirit descending and remaining on him, the same is he that baptizeth with the Holy Ghost. Verse 34.—And I saw and bear witness or record that this is the Son of God. John 1:26.—John answered them saying, I baptize with water. Verse 31.—That he should be made manifest to Israel, therefore am I come baptizing with water (Greeks call this a lie.) Verse 33.—And I knew him not, but he that sent me to baptize with water the same said unto me, upon whom thou shalt see the Spirit descending and remaining on him, the same is he that baptizeth with the Holy Ghost. Verse 34.—And I saw and bear record that this is the Son of God. I believe every word of Christ and John's baptism, and you don't believe one word of it; therefore we don't worship the same God at all. What a difference there is between Christ and his ministers and these transforming ministers, with their father's proud wine boasting. If one of God's little ones speaks a word out of place they laugh at him for his ignorance in not knowing their high toned grammatical science. All knowledge we get from satan will be death to us now as it was when Eve conceived to Satan. By disobeying God and believing satan he brought us up a death-stricken family. Oh, shepherd of Israel, will you take me after despising thy counsel, and wouldn't have thee to teach me. Revelation 18:15, 16.—For fear of her torment, weeping and wailing and saying, alas, alas for that great city that was clothed in fine linen, and purple and scarlet, and decked with gold, and precious stones and pearls. Verse 17.—For in one hour so great riches. So it shall be in the end with those who have treasures on earth and none in heaven. You have no excuse for your best friend commands you to lay it up.

Some of my friends told me I was writing too much and enlarging my book. They say that people can't afford to buy books these hard times ; it is enough to get food and raiment at present. These people remind me of God's Israel, who after he had brought them by miracle through the Red Sea, began to murmur and complain. It appears there are some of the family at the present day murmuring, faint-hearted, and looking back. You would think sometimes they could neither trust God with soul nor body. I differ from these, for my lengthened experienced forbids me to doubt my Father providing abundantly for me living or dying, time or eternity. I blush at the thought of my Father not providing for me when he has treasures in both earth and heaven, and the hearts of all at his command. He blessed me in affliction's furnace, and disappointments, scoffing and choking were good for me, increasing my confidence. It was all owing to the cleft in the rock, that sheltered and took me in, and kept me safe. To him be all glory again and again. Will I stop writing now? No. My mind wanders back to when I was a young babe. I would pluck the daisies and primroses and admire them and show them to others to admire. In my travels through the wilderness I became acquainted with Mr. Alexander Gibson, and I had much pleasure in stopping with several members of his family. I stopped with Mr. Gibson's father and mother, where I preached many years ago. Being near one age our family familiarity was sweet, pleasant and agreeable. When Mr. Gibson went to Marysville I went to see him, and he greeted me with a hearty welcome, and I renewed that familiarity with his children, singing to them and they to me. I respected John, my namesake, for his straightforwardness, candour, and plainness, but Mary was my greatest favorite, for there was something in her manner that was sweet, amiable and agreeable. One time when I was there I chose for my subject the white robed company. I asked Mary if she knew the tune that suited the hymn, "What are these arrayed in white." She said she could sing it, and we went into the music hall, and she sang and played it very well. In the course of my remarks I answered some who say there are none in heaven but created angels. Created angels were never among satan's dust to get a stain or spot on them ; neither had they toil and tribulation, bonds or imprisonment, to get a seat near the throne ; neither could they sing the song that John heard the blood washed ones sing to the fountain opened on the cross

of Calvary, the water and the blood that cleanses from all sin. To the Godhead fountain be glory ; glory to God and the Lamb for ever and ever. When I gave out the hymn, "What are these arrayed in white," the man who generally led the singing didn't know the tune, but got another. I said I thought we could sing it, and I started it, and Mary took it up and sang it delightfully. Her sweet and melodious voice made melody in my heart, and I have not forgotten it yet. I left and went to my home in the wilderness where I caught a cold, and was unwell. I began to think I would soon join Jesus' blood washed ones, and indeed I did not prevent these sweet recollections. I was thinking I would soon see and greet Mary when she would land, and welcome her home to sing of the fountain that raised us up, like Noah's ark to the Ararat above, where the parting hand is never taken, and the farewell tear is never shed. Oh, Mary, dear, there are the white robes you and I sang about below ; put them on and we will sing again as loud as they who sit above in brighter day, without a thought of envy or jealousy. Afterwards I heard of Mary's death, and I think Mary will greet me when I land home. I do find it very sweet to reflect on many very childlike and simple persons to meet them home, for we are but strangers and sojourners here.

After I landed in Saint John there was a revival in Milkish and we had a very pleasant time in seeing sinners brought to God. There was a Mr. McKeil, a very respectable man, and his family lived on the banks of the St. John River, at Long Reach. He invited me and some more of my Saint John brethren to go up and hold meetings there. We went and were treated with all the gentlemanly and christian hospitality that could be expected. Once we were sitting in the parlor when his little grandchild came in smiling, with a new dress on. I think it was about two or three years of age, and when she came in she looked at me. She brought to my memory long ago when I was a baby. When I got a new dress I thought every one should be looking at me, and praising me what a fine boy I was. I like children and I wanted to speak to this child. I said, your mother has made this dress for you and put it on you, and you look very nice in it ; but if you saw the beautiful white robe your heavenly Father has prepared for you and all good babes, which he freely gives to all good children ; and had you that robe on, you would think very little of that dress when compared with the beautiful white

robe, upon which the sun never sets. The little child's breast heaved, and the tears began to trickle, and every one who looked at the child their breasts heaved and the tears sprang. She stood still till God sent the oil from vessel to vessel, and the child went away in self-possession, without a word and without crying. Her grandfather told me he hardly felt such a glowing as when he looked at the child, and we all felt a speechless awe. I wondered if a child so young would remember the impressions made on her tender soul. Years after that I was passing by and I called in to see her. I found her grandfather was dead, but her grandmother was still living. I asked her if she remembered the circumstance, and she said she did. I then asked the young woman if she remembered that time, and she said she did. I rejoiced and gave glory to God, for I believe there never was an adult believer with all his knowledge more acceptable to God than that baby was. But I am ready to think that some of my friends will be charging me again with enlarging my book so that the poor people these hard times will not be able to buy one of them. But there are others who say that I should write while I write truth, and take my stand in opposition to the world's novels of lying rubbish, only fit to corrupt the minds of the young. One man said to another, I have Collins' book and I was looking to find a lie in it, but I confess I could not find one. I am no christian and make no pretensions of religion, but I must confess it has a power in it that cannot in justice be resisted. Some say my namesake John took Jesus down and immersed him and raised him up again, and that you say is the act of John on that occasion. John, the performer of the act, tells us that Christ commissioned him to baptize *with* water, not applying the subject to the water and pressing him under. Here we have Christ and John against the Greek lexiconers and the New York translators. Will you believe in the Greeks and New York translators and stake your present and eternal existence on their veracity and truthfulness, and thus deny Christ and John. Every man must decide for himself, and with my free will I make my choice of Christ and John, and believing in their truthfulness I will stake my present and eternal existence on them. If John would immerse a man and say that Christ's commission to him was to immerse after bearing witness that it was the opposite, he would be the greatest deceiver belonging to the lower firm. He would deny ever after his witness of seeing the dove descending on Christ

the Rock. We may compromise principle and stretch conscience to catch a lamb or a proselyte, but that will never stand the death bed scene or the Judgment day. You must give up immersion and come and join Christ's mode of baptism by application of the water and the Spirit, and then we can walk together being agreed. I feel like my Lord when he was warning and expostulating with Jerusalem about the wrath to come. He could not destroy his own government, nor force their will, and he would not submit to them. They, being blinded by Satan, would rather wade through his tears and blood than submit to him. Seeing the cup of their iniquity was full, he gave them their sentence, telling them if they had known in this the day of their visitation the things that belong to their peace, but now they are forever hid from their eyes. Oh, Mr. Beecher and others, hear from Jesus' own lips, it is forever hid from thine eyes. Probation ends here, and mercy's voice is heard no more—it is forever hid from thine eyes. My Immersionist friends, don't you see how I have studied and labored to get you to believe in the Godhead's authority and to serve no more the things that be of men? Am I your enemy because I tell you of Jesus, the truth, the life and the way? You must see by the foregoing that you are not a Baptist but an Immersionist, and that I am not an Immersionist but a Baptist, according to the Godhead's statute. Now let us close by contrasting Christ's faith with your faith, and see which will give us our eternal entrance through the emerald gates to tread the streets of gold. I have heard from the lips of some Immersionist ministers that immersion is the door into the church, the way through the emerald gates into heaven. I would be telling a lie if I would call them Baptist ministers, for they and I are directly opposite; and their own records and authority tell they are not Baptists, but Immersionists. In their New York translation they record immersion where it is baptism in ours, like the Catholics who have penance in theirs where it is repentance in ours. We hear from both parties that they have the most learned men in the world. Oh, how satan blinds the people, and gets them to believe that by his organizing he will land the immersionist car, with all the Greek translators, professors and doctors, and all the high-toned orators, in heaven. Oh satan, in your cunning why did you let them name baptism for here they contradict themselves, and their ordinance must be dismissed for it is not worth a straw. Their orators cry out, immersion



is the way, the only way, and there is no other way to get our blessings. In the last day God will say, away, ye rebels, depart ye cursed into everlasting fire prepared for the devil and his angels. In that last immersion you will be sunk down and covered over. Alas! alas! I have lost my soul; lost, lost, eternally lost, for not believing God. Oh, to think that I'll never see the pearly streets of gold, nor wear the white robe, nor ever join their song. The truth is I did not want my heart washed, so my damnation is just. Some of my friends have said to me, why do you, an old inan, bother yourself by writing so much? you never can convert a Baptist or a Catholic. I know that as well as they, for Christ's blood purchased Baptists and Roman Catholics as well as you, but the old tempter would suggest to you that we are a finer texture and He would surely save us. Oh, the old serpent, I have showed him from first to last to be both a liar and deceiver. I would say it is not my place to convert any one, no more than it was Mary's place to call Lazarus from the tomb. It was her business to obey her Master, who tested her faith, and roll away the stone. No matter what the instrument is that Jesus is pleased to convey himself through he has the honor and the glory without rivalry. Satan tells us that by our knowledge and languages we will convert the world. Just now I feel like the babe when the parent takes the spoon and gives it a sup, and it opens its mouth and receives it to the gratification of the parent. Duty is ours as a finger post, as Simon the prophet was when Christ reached our shores, that he was for the rising and falling again of many in Israel. Anna, the prophetess, came in and points to the same object, and says, all you who expect and looked for redemption in Jerusalem this is he. John cries and points to him, and called on every eye to behold him, and good reasons he gives for them to behold him, for he takes away the sins of the world by a look or touch of faith, without an act or deed to get it, or any one sent to pay for it. He speaks to his ministers saying, freely ye have received, freely give. Satan and his ministers would reverse the free government of heaven, and pay in some form to overthrow the government of God. John performed his duty and left it with him to give the efficacy. God called Peter, and after whipping him to make him an obedient son, gave him his work,—read the 3rd and 4th chapters of Acts. Jesus gave his disciples his name to use, and devils and diseases fled before them. Peter having got Jesus' name to use he used it to the dead ankle bones, and the dead powers leapt, and the gladdened

heart leapt, and the eloquent tongue bounded with joy, praising his life-giving God—not Peter nor John. Peter would take no worship nor honor then as he would before Christ put him through his seminary and training school; he wanted no supremacy over the rest of his brethren now. His supremacy now is like his Master, a servant of toil and travail, to destroy the works of the devil and to get Jesus name to operate on them, to save both soul and body. Peter had neither acquired learning, nor silver, nor gold, nor brass in his purse,—I question if he had a purse at all. The devil and the world want their ministers to shine in the garments of their own acquirements, and they were struck with wonder and amazement how this poor fisherman could give life to dead ankle bones. All the knowledge and science in the world were not to be compared to Christ giving himself and name a deposit in Peter's soul and body. Christ has said, know ye not that your bodies are the temples for the Holy Ghost to dwell in. In the 3: 12 of Acts he shows them that they had no power or holiness to give any one, but God made choice of them as the channel of conveying himself, to make dead limbs walk. In the 13th verse he gives the substance, why and wherefore, the God of Abraham hath glorified his Son Jesus. Verse 14.—But ye denied the Holy One and the Just and desired a murderer, and you killed the Prince of Life. Here we see the devil and blinded slaves and murderers who want to destroy the soul and body, and would, if they could, prevent Christ from giving life to either body or soul. Christ's nature is humility, satan's is pride and vanity. Christ's disciples are humble when he takes satan's proud wine out of them, as he did Peter, and embellish them with his own nature, with firmness, faithfulness and truthfulness. In the 4: 12 of Acts is the climax of my faith, and I'm one with Peter—neither is there salvation in any other, for there is no other name under heaven given among men whereby they might be saved. I would join with Peter and warn those murderers of Jesus Christ to repent and tell the world that immersion is not baptism, and come to the sunlight that your deeds may be exposed and reprov'd, before they fall into the blackness of darkness forever. Oh, how I pity those who in their blindness bring up luminaries to eclipse the sunbeams of heaven by showing us a better way, a brighter light—such as Jacob Neander and Mr. Beecher. The Lord has warned us not to put our trust in man in whom there is no stay. Oh, forbid it, Lord, that we should trust in such chaff and riddlings that thou hast said thou wilt burn up with unquenchable fire. Let us

remember that Peter never mentions such Greek professors or doctors with their medicine to take the attention from the balm of Gilead (which is Jesus) that never missed a cure. And now, agreeable with my whole heart's desire, I borrow a piece of poetry called "The Old-fashioned Bible," the climax to top the whole. I once heard a sailor when he had read it say it was made on some one like himself. He said his father and mother used to have family prayer, and had their children arranged at the time, which was never blotted out from his memory. He told he left home when seven years old and went to sea, and he was between thirty and forty years away without ever seeing his home. He was shipwrecked once and twice driven on a distant shore. Once he was driven on an island which at that time had no inhabitants. There were wild goats on the island, and they caught one and ate it, but they could not catch another; and they began to get weak with hunger, and made up their minds to die on the island. He told me not till then did he think of his mother learning him the creed and the Lord's prayer, but he could not remember any of them but these few words:

Here I lay me down to sleep;  
I pray the Lord my soul to keep;  
If I should die before I wake,  
I pray the Lord my soul to take.

He thought his heart lightened when he remembered these words from his mother's lips. They saw a ship passing in the distance, and one of them was able to run on the shore with a white rag on a pole. They saw them and took them up and brought them home, and he was converted and got into Jesus, his life-boat, who landed him safe in heaven.

### THE FAMILY BIBLE.

How painfully pleasing the fond recollections  
Of youthful emotions and innocent joy,  
When blessed with parental advice and affection,  
Surrounded with mercy and peace from on high.  
I still view the chair of my sire and mother,  
The seats of their offspring arranged on each hand,  
And that richest book that excels every other,  
The family Bible that lay on the stand.  
The old-fashioned Bible, the dear, blessed Bible,  
The family Bible that lay on the stand.

That Bible, the volume of God's inspiration,  
 At morning and evening could yield us delight  
 And the prayer of our sire was a sweet invocation  
 For mercies by day and for safety through night  
 Our hymns of thanksgiving with harmony swelling,  
 All warm from the heart of a family band,  
 Half raised us from earth to that rapturous dwelling  
 Described in the Bible that lay on the stand.  
 The old-fashioned Bible, etc.

Blest Bible, the light and the guide of the stranger,  
 With thee I seem circled with parents and friends;  
 Thy kind admonitions shall guide me from danger,  
 On thee my last lingering hope now depends,  
 Hope wakens to vigor and rises to glory.  
 I'll hasten and flee to the promised land  
 For refuge,—lay hold on the hope set before me,  
 Revealed in the Bible that lay on the stand.  
 The old-fashioned Bible, etc.

Ye scenes of tranquility long have departed,  
 My hopes almost gone and my parents no more,—  
 In sorrow and sadness I live broken-hearted,  
 And wander unknown on a far distant shore.  
 Yet how can I doubt a dear Saviour's protection,  
 Forgetful of gifts from his bountiful hand.  
 Oh, let me with patience receive his corrections,  
 And think on the Bible that lay on the stand.  
 The old-fashioned Bible, etc.

Hail! rising the brightest and best of the morning,  
 The star that has guided my parents safe home;  
 A gleam of thy glory my pathway adorning,  
 Shall scatter my darkness and brighten my gloom.  
 As the eastern sages to worship the strangers,  
 In ecstasy hastened to Canaan's blest land,  
 I'll bow to adore him but not in a manger.  
 He's seen in the Bible that lay on the stand.  
 The dear, blessed Bible, etc.

Though age and misfortune press hard on my feelings,  
 I'll flee to the Bible and trust in the Lord;  
 Tho' darkness should cover his merciful dealings,  
 My soul is still cheered by his heavenly word.  
 And now from things earthly my soul is removing,  
 I soon shout glory with heaven's bright band;  
 In raptures of joy be forever adoring  
 The God of the Bible that lay on the stand.  
 The old-fashioned Bible, the dear, blessed Bible,  
 The family Bible that lay on the stand.

Lord bless the book with thy saviour's light and life, and thy-  
 self to give, and may all who read the book see with their  
 spiritual eyes the light and truth by the sunbeams of heaven.  
 And now as I have done I ask to be a faithful witness for thee,

and may I ever obey thee, and know nothing among men but Jesus Christ and him crucified. And, Lord, my book like all other men's is chaff of words—as Paul called them sounding brass. They are of no use without Christ's power gives the efficacy and his own name which is above every other name, and when the priests used it after Christ took the virtue out of it, it was no more than chaff in the priest's lips. They could not intimidate an evil spirit, let alone cast one out. When at my bedside and on my knees I commence to pray for the Pope of Rome and for Prodestant popes, for we have all caught the infection. I heard lately that the Pope had given directions to one of his pupils to pray to Jesus, and I didn't hear of him giving any directions to look to any other for efficacy. It is all-sufficient,

The only name to sinners given  
That lifts poor dying worms to heaven.

I hope that you will be strengthened by the life-giving power of His name as I have been. May God bless Bishop Sweeny and Bishop Medley, and all other bishops and overseers of flocks, that they feed their Lord's lambs and sheep on the true bread of life and the fountain of living waters, to raise us up above all our petty differences and sit in heavenly places with Christ Jesus. I know what it is to be a shepherd watching his flock by night, for seventy years ago I was appointed by my father to watch his cattle, and I have taken the lambs from the thicket and carried them in my bosom. One instance I can never forget: a ewe and her lamb left the fold, and I searched all night but could not find her. After a while a dog pursued her to the house, and I ran at the devourer, who fled. The ewe went into the fold but to my surprise the lamb would not go, and I could not get it to go in without abusing it. I brought it into the kitchen, but that would not do, it pressed through the door and between my feet to get to my bedchamber, as if it wanted to sleep with its shepherd. In the morning I took it to the fold, and in the joy of seeing its mother in daylight it soon left me. My heavenly Father made me a bishop to warn and protect God's little lambs and sheep from the devourers, the world, the flesh and the devil. Here I pity the souls that are striving to live on satan's proud wine and the maddening bowl of man's manufacture,—the drunkard's end is to be cast into hell. I have been a witness to the cause and effects of the murderer alcohol for seventy years, and during that time I have seen more or less of his thralldom and misery, with

broken-hearted sighs and tears. This is the truth and you cannot deny it. During that time there were some sympathisers of human woe and suffering who would start a temperance or teetotal society. I knew some who took Father Matthew's medal, and it was to their credit that they kept it, which I know was great comfort to their families. I now give some advice to all boys, which my father gave to me when a boy—never let the thief enter the door of your mouth, and he will not steal away your greatest treasure and noblest power, your senses. Round our country I formed seven classes, like the little hills of Sion which God watered with the dews of his grace in the days of the Apostles. (Why, I can hardly stop writing.) Paul, when he was the devil's son, was a murderer, scattering the churches, and consenting to the death of some of their members, but God made choice of him and made him his son, and employed him to gather the churches, and feed the lambs and sheep on himself, the true and living vine. God was all-sufficient to make him a bishop, without the hands of any man. Oh, the depth of the wisdom and power of God! How unchangeable are thy judgments, and thy ways past finding out. Of these seven classes I formed, some were in kitchens, some in parlors, and some in drawing rooms, and one of them was in the market house in Stewartown. My first member was a young boy named Benjamin Downs, whose childlike simplicity I can never forget. The members increased and when the preaching house was built we removed there. It was no small consolation after thirty years absence to find him in England, a city missionary in Manchester. I never taught anything but what Peter and Paul taught, that was Jesus, the truth, the life and the way, and by humble heart to be accepted by him in heaven. The teachers directed us to read the rules to our classes once a quarter. I read the rule you are not to drink spirits except in cases of extreme necessity, and I kept it, and only drank three tablespoonfuls as medicine in fifty years. I rejoiced that I lived and I knew it was a blessing to me, and I was thinking if every man had only used that much in fifty years there would not be a distillery in the world now.

May God bless the class leaders, the last yet not least, who like the ancients who rose early to catch the dews that fell on Mount Hermon, and, like Paul, go publicly and from house to house with cries and tears, night and day, to preserve the churches from the wolves, the flesh eaters. May God witness to their hearts that he has made them holy within, with clean hands, single eye and pure motives, to feed Christ's sheep and lambs, and



give them the true bread sent down from heaven, that gives spirit and life to every soul. May the Lord bless Father Matthew societies, with all its branches, and the Sons of Temperance with their branches, and the Templars, and all clubs, with all power; and, Lord, give them thy power to chase the murderer alcohol from the world.

I remain,

JOHN COLLINS,

Preacher of Christ's gospel (not another gospel of any man's setting forth), in the wilderness of New Brunswick—the friend of every man, and the enemy of none.

# INDEX.

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Let the readers of my book read it as from one who was once a man and twice a child. I am eighty years of age, and it is generally known that babes, with their artless, truthfull, straightforward kindness, having not learned the mock etiquette of the day, do not care whose ears they greet. It takes patience to bear with those who have learned so much satanic cunning and snakeish twist, and both fathers being directly opposite it requires patience on both sides. The heavenly Father teaches his little ones to prefer spiritual, heavenly, divine things, having an eye to an endless perpetuity of an eternal rest. The old father teaches his offspring to glory in the world's noxious fashions, pleasures, treasures, and their hearts delighted with these leads them to their father in endless punishment. Here I show what side I am on. 1st Corinthians 12: 13.—For by own Spirit are we all baptized into one body, whether we be Jews or Gentiles; whether we be bond or free; and have been all made to drink into one spirit. The essential with me is God's spirit baptizing into one spiritual body, and all live and drink of that spiritual rock, Christ. Christ does not deceive this opposite party, for he tells them that bodily exercises profiteth nothing. Here I see that I could not get one of my fleshly toes through the emerald gates without the spiritual truthfulness giving me acceptance. Satan and his worldly material and mechanism exalts earthly material in preference to God's spiritual. I say no; and I defend my God here and witness for him. I borrow a verse from the poet to assist me:

Was I so tall as to reach the pole,  
Or grasp the ocean in a span,  
I must be measured by the soul—  
The soul the statute of the man.

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